THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for June, 1914

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THE JAPAN MAGAZINE

VOLUME FIVE JUNE, 1914 NUMBER TWO

PASSING OF THE EMPRESS DOWAGER

By Dr. J. INGRAM BRYAN

AMONG the gracious women who have adorned the Thrones of the great rulers of the world, her Majesty the late Empress Dowager occupied a prominent position. The Imperial House of Japan has had many Empresses of illustrious character and brilliant accomplishments but none of them shine with more enduring fame or hold a warmer place in the hearts of the people than the late Empress Dowager Haruko. Into the privacy of the Imperial Household the public is not permitted to enter, but such details as have been given to the world show that the departed Empress was an ideal consort, enjoying the full confidence of the late Emperor, and that the wedded life of the Imperial couple was a profoundly happy one. The unceasing and self-sacrificing attention displayed by her late Majesty during the illness of the Emperor Meiji was but a fitting illustration of the lifetime of affectionate devotion shown towards her illustrious lord, not only in the privacy of the Imperial palace but in assisting in those public movements which both the Emperor and Empress had at heart.

The third daughter of the late Prince Ichijo she was born and brought up in Kyoto, her father carefully supervising her education and teaching her the national classics himself. In those days the curriculum for the education of a nobleman's daughter included not only the Chinese and Japanese classics but caligraphy, music of the *koto*, the art of flower arrangement as well as the tea ceremony. In these the young princess had the best tutors of the day, and proved an apt and proficient pupil. Her beautiful handwrittng which she displayed with ease, was the admiration of many; and the love of literature she so early evinced never departed from her but increased with the years, rendering her finally one of the most accomplished poetesses Japan has had.

At the age of 19 the young Princess was brought as a bride to the young Emperor who was to become one of the most illustrious in the long Imperial line of Japan. From the first she revealed a disposition toward that wisdom and mercy which made her so ideal a helpmate to the Imperial Throne. Her Majesty had a no less diffcult rôle to play than the Emperor himself. The age of Meiji was just opening and the nation

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PASSING ON THE EMPEROR

TOKUGAWA

AMONG the previous rulers who have adorned the [illegible] great rulers of the world, few [illegible] the late Emperor Yoshihito [illegible] prominent position. The [illegible] tions of Japan have been [illegible] Emperors of illustrious ancestry and brilliant accomplishments, but [illegible] them shine with more enduring lustre on [illegible] hold a warmer place in the hearts of the people than the late Emperor. [illegible] Yoshito. Into the passing of the [illegible] perial Household the public [illegible] mitted to enter, but much detail [illegible] been given to the world about the [illegible] departed Emperor was an ideal consort, [illegible] employing the full confidence of the [illegible] Emperor, and that the [illegible] of the [illegible] Imperial couple was a [illegible] happy one. The [illegible] and [illegible] attention displayed by [illegible] during the [illegible] was but a fitting illustration of the [illegible] time of affectionate [illegible] [illegible] wards her illustrious lord, and [illegible] the privacy of the [illegible] and [illegible] watching in these public [illegible] which both the Emperor and Empress had at heart.

The third daughter of the late Emperor [illegible] [illegible] [illegible]

was only beginning to receive the customs of the west. For the first time in Japanese history the consort of the Emperor emerged from the seclusion of the palace to assume the same place that magic assigns to those occupying a similar position in western lands. That her Majesty performed the duties and fulfilled the responsibilities devolving upon her with perfect and exquisite decorum, winning the hearts of all her subjects, is now a matter of history. Her position in Japan was indeed not unlike that of the Queen Dowager Victoria in England, to whom she may be appropriately compared in eventfulness of character and sympathy of disposition. But in brilliance of intellect especially in the realm of poetic art, she had no rival of equal magnitude among the royal houses of Europe.

When the Emperor Meiji received the Imperial Court to Tokyo she quickly impressed everyone with her modern yet kindly ways. In 1876 when the late Emperor set out on a journey of inspection through the north-eastern provinces the young Empress supplied the whole nation by going to the station to see off her Imperial spouse. This was the first time that an Empress of Japan had been seen in public with the Emperor, and the people were pleasantly impressed. The example thus set had an immediate effect upon the upper classes of the nation. The influence of the late Empress on the women of Japan has been immeasurable. No one has done more than she to raise the status of woman in modern the country. As the highest lady of the land she always set which won the respect of all her subjects and has been reflected in the lives of her

humbler sisters. The cause of woman's education she ever had deeply at heart, and the numberless occasions on which she gave her patronage to educational movements testify to her interest in one of the most important factors in the improvement of woman's condition in Japan. Few women in any country have combined so much modesty and high moral sentiment with so forceful and acute an intellect obsessed by unusual interests. Her presence among the members of the Court of the late Empress is said to have been like a heavenly radiance, bringing a feeling of purity and peace wherever she went. The late Prince Ito was accustomed to refer to the refined feminine elegance of the Empress Haruko, whom he was always a delighted to listen to in conversation.

During the regime of the Empress Haruko at the Imperial Palace everything in the household was a model of orderliness and sweet delightfulness. Her Majesty was accustomed to rise about seven in the morning, and as soon as the usual duties were over, she heard reports from the various heads of departments, and subsequently received Princes and Princesses of the blood who desired to see her. After luncheon she used to sit and chat with the Emperor, and frequently they wrote poems together. She loved often to walk in the Imperial gardens and study nature. This love of nature is a conspicuous feature of the poetry composed by the late Empress Haruko. Her tastes in food and dress were of the simplest, but always appropriate to time and circumstance. She had to wear foreign dress on great occasions, but her wishes were seen in always preferring the beautiful native

was only beginning to receive the customs of the west. For the first time in Japanese history the consort of the Emperor emerged from the seclusion of the Palace to assume the same place that usage assigns to those occupying a similar position in western lands. That her Majesty performed the duties and fulfilled the responsibilities devolving upon her with perfect and sympathetic efficiency, winning the hearts of all her subjects, is now a matter of history. Her position in Japan was indeed not unlike that of the Queen Dowager Alexandra in England, to whom she may be appropriately compared in sweetness of character and sympathy of disposition. But in brilliance of intellect, especially in the realm of poetry, we find no star of equal magnitude among the royal houses of Europe.

When the Emperor Meiji moved the Imperial Court to Tokyo the young Empress impressed everyone with her modern yet kindly ways. In 1876 when the late Emperor set out on a journey of inspection through the north-eastern provinces the young Empress surprised the whole nation by going to the station to see off her Imperial spouse. This was the first time that an Empress of Japan had been seen in public with the Emperor, and the people were pleasantly impressed. The example thus set had an immediate effect upon the upper classes of the nation. The influence of the late Empress on the women of Japan has been immeasurable. No one has done more than she to raise the status of women throughout the empire. As the highest lady of the land she always set an example of earnest high-mindedness which won the respect of all her subjects and has been reflected in the lives of her humbler sisters. The cause of woman's education she ever had deeply at heart, and the numberless occasions on which she gave her patronage to educational movements testify to her interest in one of the most important factors in the improvement of woman's condition in Japan. Few women in any country have combined so much modesty and high moral sentiment with so forceful and acute an intellect obsessed by universal interests. Her presence among the members of the Court of the late Emperor is said to have been like a heavenly radiance, bringing a feeling of purity and peace wherever she went. The late Prince Ito was acustomed to refer to the refined feminine eloquence of the Empress Haruko, whom he was always so delighted to listen to in conversation.

During the régime of the Empress Haruko at the Imperial Palace everything in the household was a model of orderliness and sweet helpfulness. Her Majesty was accustomed to rise about seven in the morning; and as soon as the usual duties were over, she heard reports from the various heads of departments, and subsequently received Princes and Princesses of the Blood who desired to see her. After luncheon she used to sit and chat with the Emperor, and frequently they wrote poems together. She loved often to walk in the Imperial gardens and study nature. This love of nature is a conspicuous feature of the poetry composed by the late Empress Dowager. Her tastes in food and dress were of the simplest, but always appropriate to time and circumstance. She had to wear foreign dress on great occasions, but her wisdom was seen in always preferring the beautiful native

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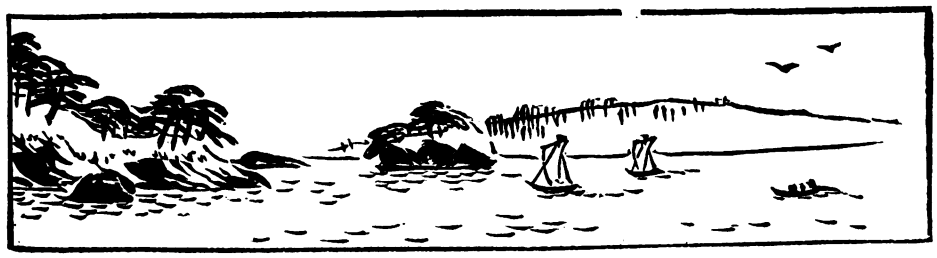
dress when circumstances did not demand otherwise. Her Majesty took foreign food once a day but preferred Japanese fare. During her whole life at Court she was never once heard to complain of inconvenience. Her disposition was like sunshine to all about her. Yet she was ever the first to detect signs of indisposition in any of her attendants or those around her. When she went to Numadzu for a winter sojourn she was accustomed to let her attendants frequently go off for a day in the hills. She refused to have a special boat built for her, but preferred a common one such as used by others.

Thus her happy life went on for half a century doing and enjoying all good works, as the mother of the whole nation. The Red Cross Society and the hospitals all received her constant attention and help. There was nothing kind or good that was foreign to her. Then when the great shadow fell on the nation and the Empress was deprived of her noble companion, she bowed her head in quiet submission and retired to the Aoyama palace to mourn her loss and to revere the spirit that had departed but not far. The last months of her late Majesty's life were devoted to the memory of the late Emperor. His photograph was never far from her, and the shrine to the Imperial Spirit was always within reach. The form became invisible to human eyes but the companionship was unbroken. This winter the Empress Dowager retired as usual to Numadzu for the colder months. But she had never been the same since the demise of Meiji Tenno; and a sudden siege of bad weather increased the malady that oppressed her. The heart grew weak and unable to bear longer the strain, and on the 11th of April at 2 a.m. she passed away, in the presence of the Emperor and Empress and many sorrowful friends.

The late Empress Dowager was a woman of deep religious convictions, and during her illness thousands of devoted persons thronged the temples to pray for her recovery. Hers was the religion that some day is destined to be universal: a life of purity and duty well done, inspired by constant communion with the God that fills the Universe. The great spirit departed as it had lived, in that unwavering fortitude expressed in one of her poems:

Koto ni furc
Mi wa ikasama ni
Kudare domo
Kokoro wa yuta ni
Nasu yoshi mo gana!
Whate'er ill-luck about us grows,
Howe'er the storms of life may beat,
The mind should e'er maintain repose,
The heart keep calm, e'en in defeat!



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dress when circumstances did not demand otherwise. Her Majesty took food once a day but preferred Japanese fare. During her whole life at Court she was never once heard to complain of inconvenience. Her disposition was like marble to all about her. Yet she was ever ready to detect signs of indisposition in any of her attendants or those around her. When she went to Mukden for a winter sojourn she was accustomed to be attended formally to office every day at the hills. She had been to have a social hour, but observed [illegible] one and to [illegible] others.

It was her happy lot to [illegible] economy during a lifetime [illegible] works, as the mother of the whole nation. The Red Cross Society and the hospitals all received her comfort in tention and help. There was nothing kind or good that was wrong in her nation and the Empress was regarded as her noble companion, also served her Lord in quiet submission and retired to the Wanyang palace to [illegible] her days to [illegible] the spirit from [illegible] to her. The last months of her life Majesty's life were devoted to the memory of the late Emperor. His photograph was never far from her, and the shrine to the Imperial Spirit was

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SUMMERS COME

Summers come

Nature to us lends

Odorous

Comes from the

And in Maytime

"Sweetly the [illegible] comes

And I can [illegible]

The pride of June to Augu

Where angel of the sky

Spread their white robes to day

By the Morgan Jas. McCauley
Then. by W. M. Porter.

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SUMMER'S COME

Haru sugite

Natsu ki ni kerashi

Shirotae no

Koromo hosu cho

Ama no Kaku-yama.

The spring has gone, the suumer's come,

And I can just descry

The peak of Ama no Kagu,

Where angels of the sky

Spread their white robes to dry.

By the Empress Jito, 7th Century
Tran. by W. N. Porter.

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THE CRYPTOMERIA

By Dr. SEIROKU HONDA

TO no people in the world, perhaps, do trees, as such, mean so much as to the Japanese. There is to them a spirit in the trees and each tree has its own individuality to be observed and admired. And each tree has its symbolic signifiation, adding something to the meaning and beauty of life. For the Imperial poetry contest this year his Majesty the Emperor selected as the theme for poems presented, "The Cryptomeria before the Shrine," and one may well consider what the Cryptomeria, or *sugi*, as it is called, stands for in Japanese life.

The *sugi* is a kind of cedar, but very different from the tree known by that name in western lands. It more resembles the redwood tree, or *sequoia*, of California, and like it, grows to a good height, and is very straight. This aspect of uprightness in the tree has from time immemorial appealed to the mind of Japan, and the *sugi* is a favourite tree for the precincts of shrines and temples. These groves about the shrines remind one of the fir groves of cccidental countries, but the *sugi* grove has a distinction all its own. Its massive straight trunk soaring into the blue empyrean, clothed from halfway upward in soft firlike foliage, is suggestive of something etherial. Even the name, *sugi*, standing upright, symbolizes that inflexibility of character, which every true Japanese is bound to emulate.

And this spirit passes into the home, for every Japanese house is built of *sugi*, which largely accounts for the pure and simple beauty of Japanese domestic architecture. Not only the house but most of its furniture and the common utensils are all made of the clean white and gold of the *sugi* tree. This environment of clean white wood from infancy has doubtless no unimportant influence on the evolving mind of the Japanese child, and accounts for certain inestimable characteristics of the nation's mind, which foreigners are too apt to overlook or wholly fail to appreciate. When Japanese travel abroad they are struck by the general ugliness of western houses. Houses of brick and stone and mud fail to inspire in them that beauty and sympathy they inevitably associate with the pure, clean *sugi* wood of their own firesides. They do not despise the foreign custom in this respect; they feel that the foreigner is driven to live in caves of brick and rock only because his country fails to afford him the falr *sugi* tree that the gods have conferred especially on Japan. It is difficult for a Japanese to believe that any one could prefer a home made of other than *sugi* wood, if he had a choice. The *sugi* tree is not only straight, but does not warp, shrink or crack; and it is thus an admirable material for the carpenter and the architect. When one considers all that the cryptomeria means to Japanese life and civilization, there is no wonder that the Emperor should have selected it as a fitting theme for the nation's poets at the commencement of the New Year.

The *sugi* tree is indigenous to Japan, and certain other eastern countries, but is unknown in the west. In Japan it is

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THE CRYPTOMERIA

By Dr. SHOJIRO HONDA

TO no people in the world perhaps, does a tree mean so much as to the Japanese. There is in the spirit in the wood that each tree has its own individuality to be observed and admired. And each tree has its symbolic significance, adding even deeper to the meaning and beauty of life for the imaginative people. Around this tree or that people love to gather and sing, or write poetry, or paint, or play the koto (a Japanese harp).

The sugi (cryptomeria) is a fine, and very different from the tree known by that name in western lands. It soars up, sometimes the hundred feet, or seventy, of cylindrical, and if a grove of them, straight, and it is very shapely. The color of cryptomeria in the tree line-loom time immemorial associated to the mind of Japan, and the sugi is a favorite tree for the purposes of shelter and support. There is even about the shrine a mystical connection of the cryptomeria with worship, but the sugi grove is a delightful thing all its own. Its peculiar evergreen scenting into the blue, deep cone, of low noon harmony spread in soft hollows, is especially delightful. Here one may, easily, experience that solemnity of character which causes the Japanese to be

And this sugi is prone into the house, for every Japanese home is full of sugi, with its simply severe lines for the pure and simple beauty of Japanese domestic

architecture. Not only the house but most of its furniture and the common utensils are of wood of the clean white and light red of the sugi tree. This environment of clean white wood from infancy has doubtless no unimportant influence on the developing mind of the Japanese child, and accounts for certain inestimable characteristics of the nation's mind, which foreigners are too apt to regard as merely dull to appreciate. When Japanese travel abroad they are struck by the keenness of western perception. Homes of bold and warm and dull to inspire in them that beauty and sympathy they inevitably with the pure, clean sugi wood of their own dwellings. They go out to spin the foreign custom in this respect, they feel the influence is driven to live in closer touch with nature, only because his country is not adorned like the life sugi tree that the poets have considered especially as Japanese. It is difficult for a Japanese to believe that any one could prefer a house made of other than sugi wood. If he had a choice. The sugi tree is not only beautiful, but does not warp, shrink or crack; and it is thus an admirable material for the carpenter and the architect. We see in its qualities all that the Japanese mean to express in their idea of Perfection, there is no wonder that the Japanese should have selected it as a fitting theme for the nation's poets at the commencement of the New Year.

The sugi tree is indigenous to Japan, and is also seen in the west. In Japan it is

found naturally, though there are parts of China and the Himalaya region of India where it flourishes to some extent. As a timber tree the sugi is to Japan what rice is: it is the chief wood of commerce and home consumption. The sugi is to be found all over Japan, though it does not venture into the colder regions of the north, being found not further north than Aïzu. It grows best at an elevation of between 2,000 and 3,000 feet above the sea. The more extensive natural forests of sugi wood now remaining are in Aïzu, Echizen-ya, with scattered groves here and there in various parts of the country. Of course there are vast tracts devoted to sugi plantation, from which comes the main supply for daily use. The tree does not flourish in regions of excessive heat or where the atmosphere is too dry. In places like Yokuya-mura, Owari province, not far from Tōkyō there are large artificial plantations of sugi as well as along the Tōkaidō in Suruga, the Kisogawa districts of Kyōto, Yoshino in Yamato, the Aki district of Hiroshima and the Nishi district of Nagato. In fact the sugi is the preferred object of forestry in Japan.

The tree is responsible for cryptomeria in Japan and sometimes mistaken for it, but they are quite a distinct species. Among them are the commoner conifer and the broad-leaved oaks of South China. However, as the market to-day inclines people to be made, but to all Japanese there is a vast difference between the sugi and all other trees. The Japanese grow the sugi tree just as they do any other valuable product for the use of man, and the afforestation enterprise of the nation is among its more important undertakings.

In Japan at present some 5,000,000 acres are devoted to sugi forests. The Japanese prefer to cultivate it and build of it, even though most of the destructive fires that eat up towns and villages are due to the material being chiefly of the very combustible wood. But no doubt has the exodus of a great cosmopolitan tried away than quantities of sugi wood begin to appear and soon new buildings cover the devastated district. It is said of the Japanese are a people who learn quickly and cool down quickly; and some attribute this to fickleness of temperance in burning and building the village homes of the nation. Like the sugi tree the people are born and die; they grow up with the tree and disappear with the tree.

The amount of timber annually consumed in Japan is equal to about 2,500,000,000 square feet, and at about 30,000,000 yen; and of this amount 500,000,000 square feet are sugi timber, valued at 17,500,000 yen. This therefore represents 5½ per cent of the total output of timber and 15 per cent of the total annual value of the nation's timber. The sugi consumption district are cut down on an average of every 30 years. Since the Iyeyasu dynasty the Tokugawa regime have been specially careful to see that they are quite a per cent of the entire forest land of the nation. The most rapidly is sugi plantations are in Aïzu, Tosa, Iyo and Shizuoki districts, where about 9,000,000 square feet are set out with trees annually. Shinyeido, Kyōyoshima and Azomori are also being well planted with young sugi trees.

The sugi is further admired as being among the Japanese people-favored trees that grow to a great age, in this respect

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found naturally, though there are parts of China and the Himalaya region of India where it flourishes to some extent. As a timber tree the *sugi* is to Japan what rice is: it is the chief wood of commerce and home consumption. The *sugi* is to be found all over Japan, though it does not venture into the colder regions of the north, being found not further north than Akita. It grows best at an elevation of between 2,000 and 4,000 feet above the sea. The more extensive natural forests of *sugi* wood now remaining are in Akita, Fukushima, with scattered groves here and there in various parts of the country. Of course there are vast tracts devoted to *sugi* afforestation, from which comes the main supply for daily use. The tree does not flourish in regions of excessive heat or where the atmosphere is too try. In places like Yotsuya—maruta, Omemaruta not far from Tokyo there are large artificial plantations of *sugi*, as well as along the Tenryu river in Enshu, the Kitayama districts of Kyoto, Yoshino in Yamato, the Washiri districts of Kishu and the Nabi districts in Hyuga. In fact the *sugi* is the principal object of forestry in Japan.

There are other trees resembling the cryptomeria in Japan and are sometimes mistaken for it, but they are quite a distinct species. Among these are the Formosan cedar and the broad-leafed cedar of South China. However, on the market no distinction appears to be made. But to all Japanese there is a vast difference between the *sugi* and all other trees. The Japanese grow the *sugi* tree just as they do rice or any other valuable product for the use of man, and the afforestation enterprise of the nation is among its more importantunder takings. In Japan at present some 5,000,000 acres are devoted to *sugi* forests. The Japanese prefer to cultivate it and build of it, even though most of the destructive fires that eat up towns and villages, are due to the material being chiefly of this very combustible wood. But no sooner has the smoke of a great conflagration died away than quantities of *sugi* wood begin to appear and soon new buildings cover the devastated district. It is said that the Japanese are a people who heat up quickly and cool down quickly; and some attribute this to fickleness of experience in burning and building the village homes of the nation. Like the *sugi* tree the people are born and die; they grow up with the tree and disappear with the tree.

The amount of timber annually consumed in Japan is equal to about 244,200,000 square feet, valued at about 39,960,000 *yen*; and of this amount 80,060,000 square feet are *sugi* timber, valued at 17,880,000 *yen*. This tree thus represents 34 per cent of the total output of lumber and 45 per cent of the total annual value of the nation's lumber. The *sugi* afforestation districts are cut down on an average of every fifty years. Since the Russo-Japanese war the afforestation regions have been greatly extended, so that they are now about ten per cent of the entire forest land of the nation. The most rapidly growing plantations are in Akita, Tochigi and Miyazaki districts, where about 490,000 square feet are set out with trees annually. Shizuoka, Kagoshima and Aomori are also being well planted with young *sugi* trees.

The *sugi* is further admired as being among the Japanese needle-leaved trees that grow to a great age, in this respect

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CRYPTOMERIA GROVE, NARA

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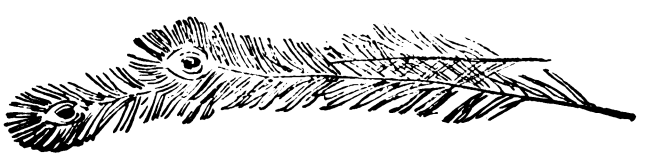
ranking well with the pine and the red cedar. There is a *sugi* tree at Tadaoka in Toyama *ken* the circumference of which at five feet above the ground is 66 feet. Such a tree if hollow would be equal to the size of an ordinary Japanese dwelling. There is another *sugi* over 62 feet in circumference standing in the village of Ishidoshira in Fukui *ken*; and one 58 feet in circumference at Nabari village in Kochi *ken*. The age of all these trees is estimated at well over a thousand years. All over the plains of Kwanto are numerous groves of *sugi*, marking the villages; for the people invariable build their homes under the *sugi* as a protection from wind and storm, as well as to have a sacred dwelling place. As one speeds along the railways and sees the blue smoke of the domestic hearth rise above the tall cryptomerias, the scene is suggestive of happy domesticity. Such a scene makes every Japanese homesick. The sight brings back the young man to the days of his boyhood at home, when he spent many a happy hour of frolic under the old *sugi* trees of the homestead. Even to the aged a scene like this gives rise to a long train of recollections, with thoughts of patriotism of and home. When one visits the most sacred shrine of the nation at Isé and stands beneath the old *sugi* trees there, no effort is necessary to have the reverence fitting for worship at such a place. It is without any conscious effort that one bows one's head as in the presence of the Eternal Spirit that presides over all. Before most every shrine of the nation the cryptomeria stands in august silence as guard against all profane approach, causing the wanderer to bare the head and contemplate the enternal uprightness for which all religious places stand. The magnificent cryptomeria trees before the beautiful temples at Nikko, who can forget that has seen them? No wonder that the famous poet Saigyo, as he approached the shrine, under the grand avenue of cryptomerias, was forced to write the following poem:

Nani goto no
Owashi masuka wa
Shirane domo
Katajike-na-sa ni
Namida koboruru!

(I know not what august Spirit here resides, but in grateful reverence tears drop down!)

From this one may see how such a sight moves to the profoundest depths the heart of a true Japanese, who thus feels what the thoughtless foreigner may neither be conscious of nor appreciate. Yet there are those who expect the Japanese to cool toward this beauty and grow out of this religious consciousness for another or none at all. What is so much a part of our material as well as our spiritual life we shall surely be slow to abandon.



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trading well with the pine and the red cedar. There is a spot at Takaoka in Toyama for the circumference of which at five feet above the ground is 60 feet. Such a tree if hollow would be equal to the size of an ordinary Japanese dwelling. There is another spot over a mile in circumference standing in the village of Ishibeda in Omi Province and one 54 feet in circumference at Saito village in South Izu. The age of these trees is estimated at well over a thousand years. All over the plains of Nambu are immense groves of sugi, standing the village, for the people invariably build their houses under the sugi as a protection from wind and storm, as well as to have a cooling place. As one speeds along the railways of Japan the fine groves of the dominant tree above the tall cryptomeria, the scene is suggestive of happy domesticity. Such a scene makes every Japanese home feel.

The night brings back the young man to the days of his boyhood at home, when he spent many a happy hour of frolic under the old sugi trees of the homestead. Even to the grave a scene like this gives rise to long trains of recollections, with recitation of patriotism of and home. When one visits the most sacred shrine of the nation at Ise and stands beneath the old sugi trees there, no other is necessary to have the reverence filled, for standing as such a place. It is without any conscious effort that one bows one's head as in the presence of the Eternal Spirit that presides over all. Before most every shrine of the nation the cryptomeria stands in august silence as guard against all profane approach, causing the wanderer to lower the head and contemplate the eternal mysteries for which all religion pauses silent. The magnificent cryptomeria trees before the beautiful temple at Nikkō, who can forget that has seen them? No wonder that the famous poet Tokiyo, as he approached the shrine, under the grand avenue of cryptomerias, was forced to write the following poem:

Yuki yoku no
Uwaki masaru wa
Shinano dono
Kakujibi-mesa ni
Kunida kobomuru

(I know not what augurs it but more fertile, but in graceful reverence bow droop down.)

From this one may see how we a sight moves to the profoundest depth the heart of a true Japanese, who thus feels with the thoughtless foreigner may neither be conscious of nor appreciate. Yet there are those who expect the Japanese to cool toward this beauty and grow out of this religious consciousness for another or more as well as our spiritual life we shall surely be slow to abandon.

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MAKING GOOD IN CANADA

By SANYA KOSHKIN

THERE is a great deal of travel and business between Canada and Japan, chiefly by business men, laborers and students; and though a certain section of the Canadian population does not appear to want many of them, they are in every respect making good, proving their value to the country, and proving an active factor in the development and prosperity of the country. Among them there is one name that calls for special mention, as a good example of what the Japanese can do in Canada or any other country where they are given a free field and no favour. This man has been a pioneer in trade between Japan and Canada, Crossing the Pacific back and forth more than 30 times he has laid the foundation of a trade that continues to grow and prosper from year to year, until now he is the leader in commerce between the two countries. The head office of the Tamura firm is in Kobe, Japan, with branch offices in Tokyo, Yokohama and Vancouver, as well as in some twenty other places; and the Tamura Building in Vancouver is one of the finest business sites in the city. Erected at a cost of over $\frac{1}{2}$0,000 yen it is one of the landmarks of that growing metropolis of the western Pacific. Within the walls of this building are his own offices, and the Tamura Bank, which he established with a capital of half a million yen, he himself being the president. This institution is the chief medium of exchange between the business men of Canada and Japan.

The Tamura interests are extensive and varied, touching almost every side of the nation's development. The Tamura saltern fisheries are among the most flourishing on the Pacific coast, while the Tamura lumber mills turn out many thousand feet of first class lumber from year to year. In coal claims and manufactures Mr. Tamura also takes a leading place. When at home in Japan Shinichi Tamura is president of the Japan Flour Milling Company, controlling several of the finest flour mills in the empire. He is also vice-president of the Kobe Chamber of Commerce; and his wealth is now estimated in many millions of dollars. The main sphere of operations, however, is in the direction of introducing trade. From boyhood it was the Tamura's ambition to be the means of promoting trade between Japan and Canada, an ambition destined to be wonderfully achieved. Starting life many years Canadian themselves, without money or friends, young Tamura worked his own way to success.

Born at Nakanoshima near Osaka in 1859, shortly before the fall of the Tokugawa shogunate, he shared the misfortunes suffered by his family with the change of régime. At the age of seven he was apprenticed to a tea merchant in Kobe. Soon after this his father took ill, and when the boy was summoned to his father's death-bed, the latter pressed on his son the way of life. "You have one thing to depend on in

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MAKING GOOD IN CANADA

By SANYA KOSHOAN

THERE are at present several thousand Japanese in Canada, chiefly business men, labourers and students; and though a certain section of the Canadian population does not appear to want more of them, they are in every respect making good, carving out their own fortunes and proving an active factor in the development and promotion of the country. Among them there is one name that calls for special mention, as a good example of what the Japanese can do for Canada or any other country where they are granted a free field and no favour. This man has been a pioneer in trade between Japan and Canada. Crossing the Pacific back and forth more than 30 times he has laid the foundation of a trade that continues to grow and prosper from year to year, until now he is the leader in commerce between the two countries. The head office of the Tamura firm is in Kobe, Japan, with branch offices in Tokyo, Yokohama and Vancouver, as well as in some twenty other places; and the Tamura Building in Vancouver is one of the finest business sites in the city. Erected at a cost of over 40,000 *yen* it is one of the landmarks of that growing metropolis of the western Pacific. Within the walls of this building are his busy offices, and the Tamura Bank which he established with a capital of half a million *yen*, he himself being the president. This institution is the chief medium of exchange between the business men of Canada and Japan.

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Born at Nakanoshima near Osaka in 1863, shortly before the fall of the Tokugawa shogunate, he shared the misfortunes suffered by his family with the change of régime. At the age of seven he was apprenticed to a tea merchant in Kobe. Soon after this his father took ill, and when the boy was summoned to his father's deathbed, the latter impressed on his son the way of life. "You have but one thing to depend on for

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success," said the old man. "Depend on yourself; and the spirit of your departed father will watch you with encouragement and cheer." The boy went out from the sad chamber determined to be an honour to his parents and make of himself something useful to the world. His first thought was to get a proper education, as without this advantage his struggle would be all uphill. He began with evening classes, taking up the English language and also mathematics. For years he had little more than four hours' sleep a day, burning the midnight oil. His wages during the day were very meagre, and some of his earnings he had to send to his mother. At this time all he got was 3 *yen* a month, most of which was sent to his mother; and it took him five months to save enough to get an Anglo-Japanese dictionary. Convinced that success comes to him who strives for it, young Tamura laboured on, facing privation and overcoming all obstacles. He abstained from alcohol and tobacco except on festive occasions, and kept his mind constantly on the goal ahead. Every master whom he served admired and appreciated the honesty, dilligence and marvellous industry of Tamura, and more than once he was tempted with offers of adoption by families he served. But he resolved on complete independence, and thus he toiled on till 25 years of age. Having his mind set on foreign trade he determined to proceed to Canada, contrary to the advice of his employer and most of his friends. How to raise money for his fare to Canada was a question; but a friend promised him the fare for the performance of a certain work, and he was overjoyed at the prospects. After three months of toil the task was completed and he received with joy his fare across the Pacific. The hardest part of the undertaking was to say farewell to his mother, then over 70 years of age. Not being able to tell her of his intended separation from her, he said good-bye in the ordinary manner. After arriving safely in Victoria he informed his mother by letter of his plans and obtained her forgiveness for going away so far.

He first obtained work in Vancouver with a foreign merchant who paid him ten dollars a month. The merchant noticed that his Japanese assistant was always the first to arrive at the shop in the mornings and always the last to leave it at night. It was not long before Tamura was entrusted with the key and had the run of everything. He proved wonderfully adept in getting into western methods of trimming shop and selling goods. His mixture of foreign and Japanese ideas of what was artistic and attractive in window decoration, proved quite popular. As the owner of the shop at this time became interested in the manufacture of sewer piping, he wanted to find out a good source of sulphur which is used in such manufactures; and Tamura proved an encyclopaedia on the sulphur industry of Japan. He was selected to go to Japan on a mission in connection with the enterprise. But shortly after arriving in Japan the business felt through, and he had to betake himself back to Vancouver in great disappointment. After a chequered existence of some months he now opened a Japanese shop with a friend, and obtained goods for it from his former employer in Kobe. As all who knew Tamura trusted him, he had no difficulty in obtaining credit. The new shop opened with the Christmas season and the Japan-

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sea goods sold like hot cakes. He made money now as fast as ever. Often when he closed his shop late at night his pockets were bulging with paper money. Soon he was able to buy a lot and build a store of his own to save rent. In doing so he had an eye to the future, and selected a site then remote but which in a few years would become the centre of business as Vancouver grew and developed.

By this time he began to see that it was not enough to import goods from Japan; he must also engage in export goods to Japan. One day he was met by a waiter in the country and two gentlemen of fish, and finding out that they were citizens, he received an order for fishing tackle. He sent out and bought them and sent them. He started a fish export trade to Japan. He found it did not [illegible] to have [illegible] for the Japanese [illegible] the Japanese to have [illegible] for the Japanese [illegible] for the Japanese to [illegible] Japan [illegible] be shipped with [illegible] and [illegible] the business began to prosper. Soon Tamura had five assistants and many hundred men working in the factory business. One of his greatest days [illegible] months at this time was the arrival of a ship with all his fish cargo, which caused him the loss of many thousands of dollars. He had some insurance, however, and survived the disaster. *Now* he conducted the export of Canadian lumber to Japan. In lumber and salmon the Tamura firm now does the largest business with Japan. Next he began to buy his land at exporting Canadian wheat to his native country. He is now engaged a good paying business, and is now one of his best clients. He [illegible] more and more clients to engage in the export of [illegible] goods to Japan, which would greatly assist [illegible] in establishing good [illegible].

At the time of the [illegible] Tamura was [illegible] Commercial Agent of the Canadian government at the exhibition, and managed the Canadian building, and managed the Canadian building exhibits with marked commercial success. It was at this time that Mr. Tamura felt the need of an organ for the circulation between Japan and Canada, and therefore he established the [illegible] At present the official [illegible] the Tamura Firm are handling [illegible] for manufacture and exporting, mining and lumbering and [illegible] etc. Thus the power by which [illegible] about the success of [illegible] personal character [illegible] by [illegible] of the [illegible] and [illegible] between Japan and Canada, and [illegible] which Japan can do [illegible] Tamura is only given a short [illegible]

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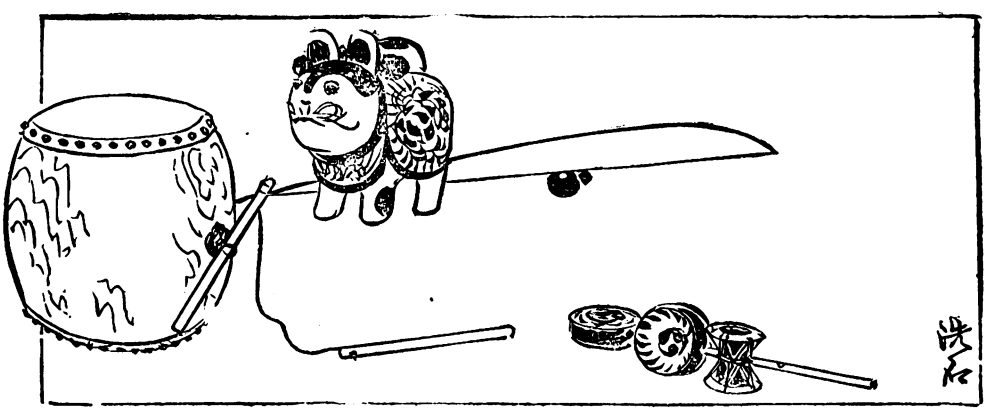
ese goods sold like hot cakes. He made money now hand over fist. Often when he closed his shop late at night his pockets were bulging with paper money. Soon he was able to buy a lot and build a store of his own to save rent. In doing so he had an eye to the future, and selected a site then remote but which he foresaw would become the center of business as Vancouver grew and developed.

By this time he began to see that it was not enough to import goods from Japan ; he must also engage in exporting goods to Japan. One day he was taking a walk in the country and saw great numbers of fish swimming up a river, and finding out that they were salmon, he resolved on exploiting them. He set out catching them and soon he had started a fish export trade to Japan. At first it did not succeed well because he attempted to save freight by cutting off the heads and tails of his salted salmon ; for the Japanese do not like fish minus extremities, which seems to them undignified. As soon as the fish began to be shipped with heads and tails in tact, the business began to prosper. Soon Tamura had five steamers and many hundred men working in the fishery business. One of his greatest disappointments at this time was the wreck of a ship with all his fish cargo, which caused him the loss of many thousands of dollars. He had some insurance, however, and survived the disaster. Now he commenced the export of Canadian lumber to Japan. In lumber and salted salmon the Tamura firm now does the largest business with Japan. Next he began to try his hand at exporting Canadian wheat to his native country. This also proved a good paying business, and is now one of his largest items. He meanwhile saw a good chance to engage in the export of metalic ceiling plates to Japan, which were eagerly sought after as being both artistic and fireproof.

At the time of the big Osaka exhibition Mr. Tamura was appointed Commissioner of the Canadian government at the exhibition, and managed the Canadian hall of exhibits with marked competency. It was at this time that Mr. Tamura felt the need of an organ for money circulation between Japan and Canada and thereupon he established the Tamura Bank. At present the chief activities of the Tamura firm are banking, real estate, lumber manufacture and export, building, salted salmon and herring, wheat and flour, etc. Thus the poor boy who once wandered about the streets of Kobe and Vancouver looking for something to do, is to-day one of the leading bankers and *entrepeneurs* in international trade between Japan and Canada, an example of what Japan can do for Canada if she is only given a chance.



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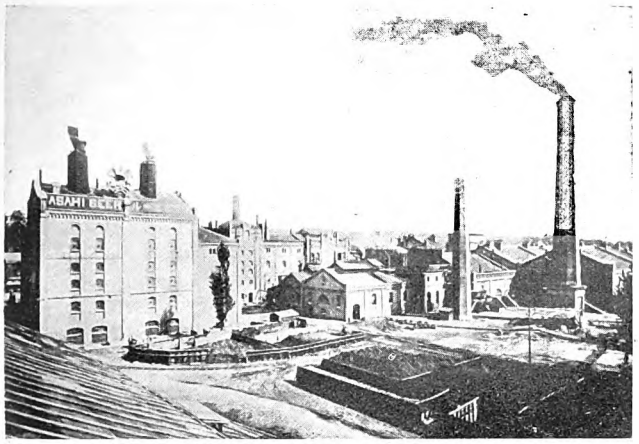

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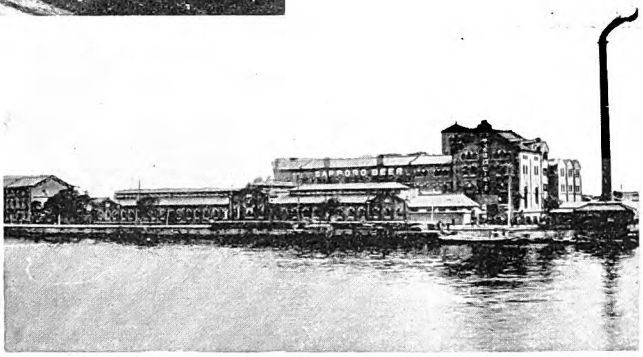

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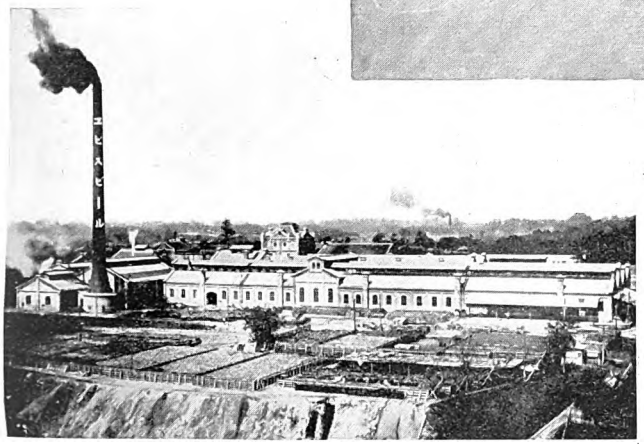
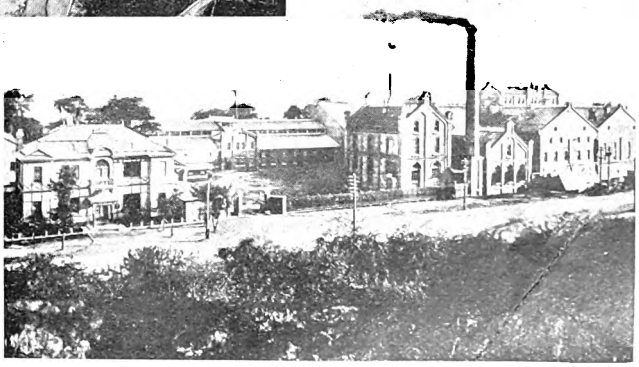


MEGURO



SAPPORO

DAI NIPPON BREWERY COMPANY

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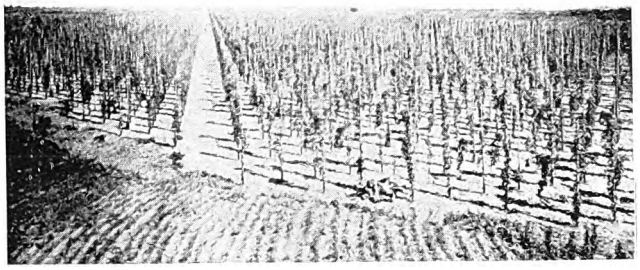
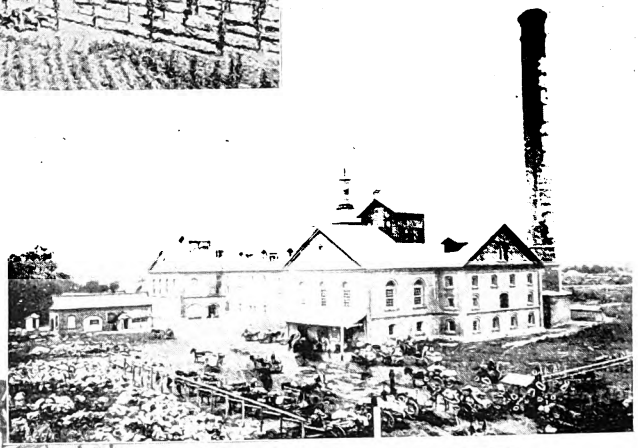
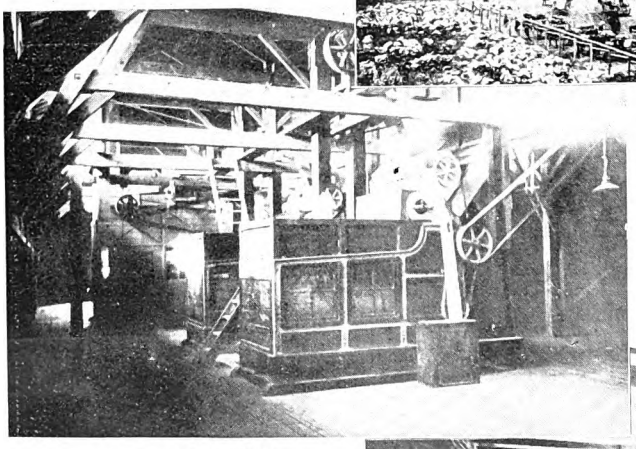


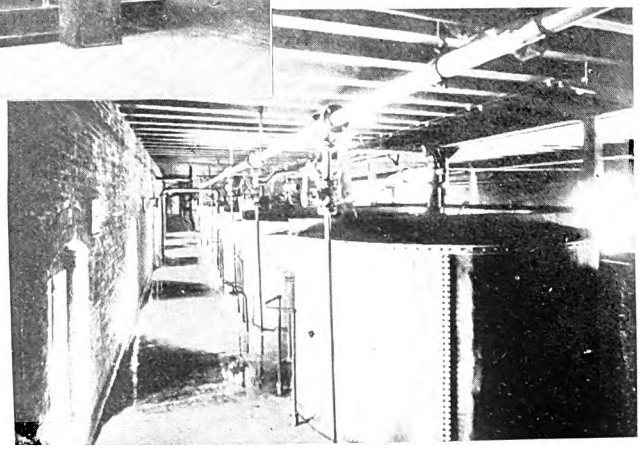
HOP FIELD



GRANARY



GRAIN CLEANERS



VATS

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JAPANESE BEER

By SHIN TAKASUGI

(MANAGER, DAI NIPPON BREWERY CO.)

JAPAN is bound to be in the fashion, in food and drink as well as in other ways, and has already developed quite a thirst for beer, though the stronger beverages, such as whisky and wine, have not yet taken complete possession of the nation. Up to the year 1876 all the beer consumed in Japan was imported; but in that year the Hokkaido government instituted a series of experiments in the growing of barley and hops, which proved so successful that the Government was encouraged to build a brewery at Sapporo, where the manufacture of beer was first begun in Japan. The success of the initiatory enterprise created wide interest; and within the next ten years many private brewing companies sprang up to exploit the business, including the Ebisu Beer Company, at Meguro near Tokyo; the Asahi Brewing Company at Fukida near Osaka, and the Kirin Beer Company at Yokohama. In 1895 the Kabuto Beer Company was also established near Tokyo. By this time Beer had become quite a popular drink all over Japan, especially for feasts and parties.

Up to the time when the first beer brewery was set up in Hokkaido imports of beer to Japan amounted to about 400,000 *yen* a year in value, most of the imports coming from the Bath Brewing Company in England. Even ten years later when the first Japanese brewery had been going for as long, the annual imports still totaled 460,000 *yen*. But with the gradual increase of output by the domestic companies and attainment of greater perfection in beer making, imports began to decrease until by the year 1895 they had almost ceased. At present the only imports of beer to Japan are certain brands of German and American beer to meet the fancy of the fastidious. Even this finds consumption chiefly among the foreign residents of Japan. Not only do the domestic breweries now supply all the home demand but they export beer to the value of some 700,000 *yen* a year.

Statistics of production show that in 1912 the various breweries of Japan produced nearly 7,00,000 gallons of beer. Compared with foreign countries this output may appear insignificant, but it means much for the industry in Japan. Any one of the great breweries of America, England or Germany makes more beer than this in any one year, so that the industry in Japan may feel still in its infancy. It has to be remembered, however, that the Japanese will never become as great a beer consuming people as occidentals; they are far too fond of their native beverage, saké, for that. Owing to the small percentage of alcohol in saké it is regarded as a light drink, popular among the common people everywhere. It is so cheap too as to be sold at prices that put it within the reach of all, even the poorest. There is a sentiment and a tradition associated with the national drink that somewhat resembles the Scotchman's affection for whiskey. Presumably most people abroad, who drink beer, might be tempted to take whiskey instead, if it could be had as cheaply as beer. In Japan saké can be had at prices that closely rival those of beer; and when the average citizen thinks of treating himself or a friend or both, he will always prefer the national drink for the sake of association if for no

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JAPANESE IDEAS

By SIR EDWIN ARNOLD

(Daily Telegraph Special Correspondent in Japan)

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other reason. In the year 1912 over 150,000,000 gallons of saké were brewed in Japan. But saké contains more alcohol than beer, though not so much as whiskey or wine. Most saké has about 15% alcohol, while most whiskey and brandy have about 40% alcohol, but the average Japanese beer has only about 3 or 4% of alcohol. Now that there is on foot a temperance movement against the use of alcoholic beverages in Japan, it is possible that public attention may be more favorable to beer than to either whiskey or saké. But the price will have to be reduced considerably before beer is yet within the reach of all classes of the pouplation.

The percentage in growth of output in Japan is about the same as that obtaining for some years abroad, namely about ten per cent. This increase of output and consumption is especially perceptible in the United States. Formerly Germany occupied the first place in beer consumption; but now America consumes greater quantities of beer than Germany and stands in the first place in general consumption of the beverage. In 1890 the United States produced over 400,000,000 gallons of beer. In 1910 this amount had increased to over 1,000,000,000 gallons. At the same time the percentage of increase in beer production is keeping pace with the percentage of increase in population. This increased consumption of beer in America may in some measure be due to the temperance movement which turns the public toward less intoxicating beverages.

Though for some time business in Japan has suffered from depression and all business enterprises have undergone more or less discouragement, there was no interference with the increasing output and consumption of beer, the average 10% increase being well maintained. In the matter of export the main difficulty is how to compete with foreign brewing companies. Japanese beer is now exported to Manchuria, North and Central China, Asiatic Russia and the South Sea islands, in all of which places foreign beer is on sale at prices which it is very difficult for Japanese beer to meet. The most formidable competitors on the continent of Asia are the Union Brewing Company at Shanghai, and the Tsintau Brewing Company at Tsintau. The Dai Nippon Brewery Company has a branch office at Shanghai, which has been remarkably successful in forcing the rival companies to lower their prices; and the company has so far extended its trade in China that now some two-thirds of the keg beer business are in its hands. The Japanese company is also making marked progress toward monopolizing the trade in bottled beer. In South China Japanese beer is making successful inroads on German preserves, which have been largely in the hands of the Oriental Brewing Company, a German concern at Hongkong. In Singapore, as well as throughout the Malay peninsula, and in Java, Borneo and Sumatra, Japanese beer is now making fair progress, finding ready sale everywhere Japanese goods are sent. The export of Japanese beer is therefore showing a gradual but constant increase, and the breweries are preparing to increase their productive capacity in order to meet the demand. Within the next year or so the increase of output will amount to at least 10,000,000 gallons annually.

A difficulty has been the securing of good malt; and up to a few years ago the Japanese companies were obliged to depend on Australia and Germany, but now the Dai Nippon Brewery Company is using domestic material altogether, with very satisfactory results. Japan is gradually coming to produce larger and larger crops of barley; and experts have asserted that the quality of the home-made malt is excellent, surpassing even those malts that have hitherto been imported from abroad.

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TAISHO FINANCE

By BARON SAKATANI

(MAYOR OF TOKYO)

THE duty of the financier, like that of the scientiest, is from time to time to forecast the problems of the future, a very difficulty species of prophecy indeed. In so far as the future may be thus accurately indicated, just so far is the science shown to be of practical value. And nowhere is this more true than in the realm of finance. There are those yet disposed to regard all matters pertaining to forecast as belonging to the domain of mere fancy, but it requires no more than a little thought to show that such an attitude of mind is quite out of touch with modern knowledge. The weather forecast regularly issued by the authorities of the Meteorological observatory is now so carefully based on scientific facts that the public may as a rule safely rely on it, the exceptions simply going to prove the rule. In the same way and for the same reason the forecast of the financier may be trusted to set forth on a fairly reliable basis the financial possibilities of the future.

What we are now more immediately concerned with is the future of Japanese finance. What are its prospects for this third year of Taisho? Let us venture together on a little bit of investigation that may enable us to arrive at a conclusion. The money market of Japan is now intimately related to the markets of other countries, so that what affects the one will be sure to exercise some influence over the other. There is no doubt that the disturbance in the Balkans and in Mexico have deeply affected European finance during the past year, and these together with the Chinese question have also influenced Japanese finance. It is not without some significance perhaps that these troubles all sprang up about the same time. The advancement of the Balkan question toward some appearance of solution for the present has done something to quiet the money market in Europe. But we are not yet satisfied as to the future of China. Socially and politically the nation is unrestful, and financially there is chaos. Chinese finance is at present in such a deplorable condition as to make Japan shudder. The revolution seems to have ended for the present; and we can hardly think that any serious complications are to be anticipated so far as the Powers are concerned. The Mexican question, however, is now at its worst, and much confusion prevails. But the calm and considerate attitude of the United States in the face of a trying situation is winning the world's confidence, and there is every hope that peace may be brought about in due time. On the whole, therefore, in spite of much to menace the equanimity of the world, there is ample reason for believing that next year will witness more peaceful conditions in all lands. There are, of course, other questions, such as immigration and race problems that may he expected to exercise some influence over finance, but there does not seem to be any just ground for apprehension so far. Commerce and inhustry are doubtlessly enjoying unprecedented properity, which will have a very favorable reaction on the chief money markets

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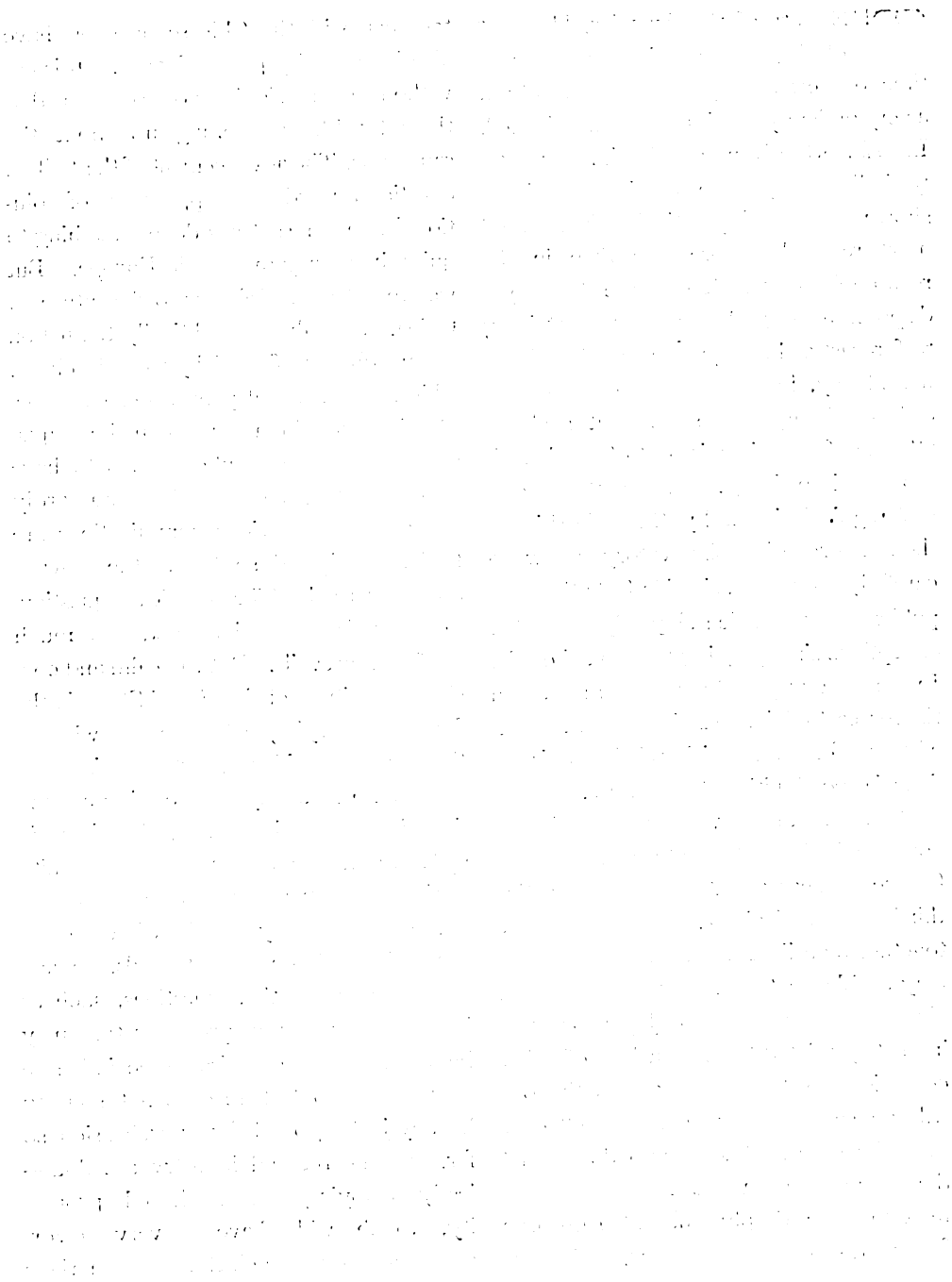

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of the world. In such circumstances Japan must, of course, share. And the retrenchment policy of the present Japanese cabinet will naturally enhance the nation's financial prospects. The reduction of taxation and the utilization of surplus funds to avoid a further increase of national loans and the reduction of national indebtedness, restricting the issue of treasury bills to the extent of some 50,000,000 *yen*, and redeeming bonds to an equal amount, will all have a very benefical effect on the nation's finance. No doubt a careful examination of the government's plan in detail will reveal some defects to which one feels bound to take exception; but so long as the aim of the authorities is toward retrenchment they are to be supported in every way, and no doubt the money market of this year will be less subject to pressure than hitherto.

Though the general tendency among investors is to refrain from further enterprise in view of the large interest now paid by the banks, yet the volume of fund which, according to investigations made by the Bank of Japan and the Department of Agriculture and Commerce, is being put into new enterprise this year amounts to something enormous. It is safe to assume that this development in fund investment will continue throughout the year. The result must inevitably be a lightening of the tension in the money market. The nation's export trade is also displaying a marked development. The great Taisho Exhibition being held in Tokyo this summer, will doubtless react benefically on the public spirit, and the financial world will reap the benefit.

A matter that requires the earnest and careful consideration of the financial authorities is the relation between the Specie Reserve and the Debt Redemption Funds. So long as the Government avoids floating funds for unproductive purposes and gives due encouragement to industrial and commercial undertakings, there will not be very much difficulty. One of the most important matters in connection with our Specie Reserve is the question of foreign exchange. The matter of how best to transfer money from one country to another is a way of gaining or losing much money, according as it is managed well or ill. Skill, in this direction exercises not only a great effect on the volume of specie reserve but on the nation's export trade. The maintenance of specie reserve by the import of foreign capital is to be resorted to only under the most pressing circumstances. The import of foreign capital should be left largely to the natural pressure of economic conditions; and the maintenance of specie should be managed by skilful mainpulation of foreign exchange. Financial conditions, like those of the weather, are not at all easy to forecast; since there are so many things that may at any time happen to frustrate the hopes of even the most careful observers. Changes in the financial world are of daily and even hourly occurrence, a fact that our merchants and manufacturers have not yet got accustomed to expecting. But they must pay much more attention to this aspect of finance if they are to protect properly their own interests. Generally speaking, it may be said that Japan is gradually getting her finances on a stable basis; she is beginning to see light ahead and to have some definite idea of where and how she will come out. So long as she remains faithful to her policy of retrenchment and the floating of loans only for productive enterprises, her financial future has nothing to fear.

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ISÉ MAIRI

By F. YAMAZAKI

A PILGRIMAGE to the holiest of Japan'snational shrines at Isé is one that many have taken, but few pilgrims have seen the sacred place as it is to be seen. The *Isé Daijin-gu*, is the central shrine of the *Ogami*, or Great God of Nippon, the ancestral spirit of the Imperial Family, who, by the way, is a Goddess, *Amaterasu Ogami*, the Sun Goddess from whom all things have come. Toward this shrine the heart of the whole nation turns in deepest reverence and worship as the source of all life and light. No Christian makes a pilgrimage to Jerusalem or a Mohamedan to Mecca with more religious devotion than a true Japanese does to Isé; and every years sees thousands of pilgrims make the journey of their lives to worship at the central holy of holies.

The Isé shrine consists of an inner and outer portion: the inner being known as the *Nai-gu*, and the outer as the *Ge-gu* shrine. The inner one is naturally the most venerated of the two. When the Great Sun Goddess gave birth to Japan she handed over to her offspring the *Sanshu-no-Shinki*, or three sacred symbols of Imperial power, and these are committed to each ruler of Japan, without which no one can wear the national crown. These three treasures consist of a sacred globe, or *Yasakani-no-Maga-Tama;* the Sacred Mirror, called the *Yata-no-Kagami;* and the Sacred Sword called the *Murakumo-no-Tsurugi*. The Sacred Sword is kept in the Atsuta shrine of Owari province, and venerated as an object of worship. The Sacred Globe is kept in the Shrine of the Imperial Palace in Tokyo, where it receives similar veneration; while the Scared Mirror is kept in the Imperial Shrine at Isé where it represents the image of the Sun Goddess. The god *Okuninushi-no-mikoto* is also worshipped at the Isé shrine, since he is one of the descendants of the Sun Goddess. He it was who founded the province of Izumo, and was the father of Japanese medicine. The outer shrine at Isé is dedicated to *Toyouke-no-mikoto*, another ancestral goddess, who is the mother of silk and agricultural industries. There is a great deal more theology associated with the deities of the Isé shrine and the genealogical tables are as complicated as those in the Old Testament, but probably a detailed account of it would not prove interesting to an unorthodox modern world. Suffice it to say that the foundation of the inner shrine is said to have taken place somewhere about the year 90 B. C. and the outer shrine about 77 B. C.

The architecture of the shrines, as any one may see, partakes of the simplicity of primitive times, having been restored or rebuilt in exactly the same manner century after century. The interiors are without ornament or decoration, save for the sacred objects of veneration. All around grow ancient cryptomeria trees. The simplicity of the national shrines is very marked in comparison with the gorgeous grandeur of the shrines of the shoguns at Nikko.

Every Japanese aims to visit the Isé shrines at least once in a life time; and the pilgrim who succeeds is known as an *Ise Mairi*, a distinction none are above

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coveting. If one sees people dressed in white, carrying a staff and wearing a broad sedge hat bearing the words, *Ise Mairi*, wending their way up hill and down dale, he knows their mission. As such pilgrims usually collect into parties and stay at the same inn, their charges are not excessive and they can do the trip even though poor. The vast majority of these pilgrims who walk so far, are farmers whose simple faith in the shrines at Ise is touching to behold. Such pilgrimages have gone on from time immemorial. When the pilgrim sets out he or she, or both, is seen off by friends; and when the wanderer returns he brings a thank-offering of cut paper, a *gohei*, to hang up in the family shrine at home in memory of his Isé trip. Some bring edible seaweed or dried fish as presents. These souvenirs are called *miyage*, from *miya*, a shirne. The word in course of time has come now to mean any kind of present. From very ancient times it was the custom in some places to collect funds to make a present to the Isé Shrine, and the money was known as *Isé-ko*; and when the money was dedicated a virgin (*miko*) danced before the shrine a sort of *kagura* in honor of the deities. This money enabled a representative of the community to worship before the shrine as a proxy for the people. Another kind of pilgrimage to Ise was known as *Nuke Mairi*, the journey to Ise of a youth who ran away from home and made the trip without his father's permission. Such an offender was not usually punished on his return, as the end was considered to justify the means. Thus *nuke mairi* was a popular escapade with young adventurers. The novelist Bakin did this in his youth. It was also the occasion of the famous story *Hiza-kurige* by Ikku Jippensha. The year 1705 was made famous by the number of *nuke mairi* that took place, crowds of youth and boys from various parts of the country making their way to Isé, to the number of fifteen or sixteen thousand, it is said. It was in fact something like the children's crusade of the 13th century in Europe.

This anceient custom of the Japanese shows how the nation respects its ancestors and serves them with unceasing devotion. The custom has not been without its effect on the character as well as the manners and habits of the Japanese people. The pilgrims observed the manners and customs of other provinces and clans and thus these spread throughout the empire. The farmers were thus enabled to compare methods of agriculture with their own and act accordingly. Young men were afforded an opportunity of seeing the world as it then was and enlarging their knowledge and experience. The restrictions to travel and intercommunication that prevailed in the Tokugawa era, were to some extent relaxed in the face of these pilgrimages, which had a very beneficial effect on the unification of the people. Above all it tended to unite the nation in its old Shinto faith.

Isé mairi are as common today as ever, the custom prevaling in all classes of society. Many upper class newly married people go to Isé to pass their honeymoon. The middle class people make it the great outing of the year. The poor make it the most sacred act of their lives. With improvements in communication and travel there are not now so many who make the entire journey on foot, the train being more convenient. The spring is the time for *Isé Mairi*, before the busy season of agriculture sets in; and the visitor to the sacred shrines will then see crowds thronging the entrance to the shrines day after day without cessation.

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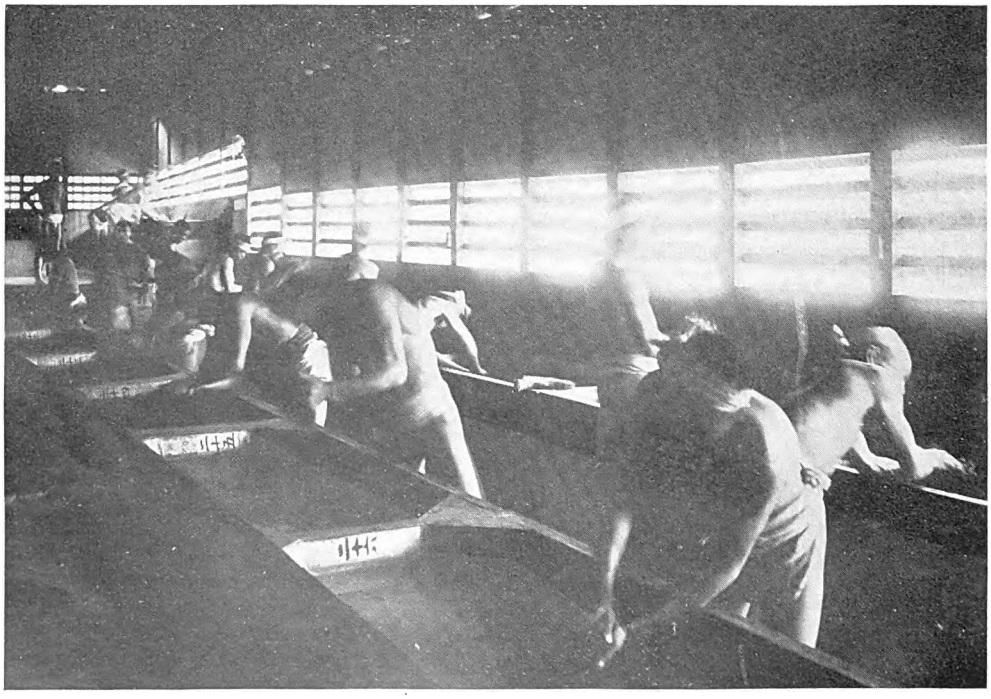
SORTING TEA



TEA FIRING

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TEA

By K. TAKAHASHI

(COMMISSIONER OF ARTS AND SCIENCES IMPERIAL MUSEUM)

TEA! How much the word conjures up to the minds of us all! How much of life is associated simply with tea! The Japanese are a nation of tea-drinkers. The ancient proverb has it that saké is the best of physic but tea is the chief of the ten virtues. Tea has been a beverage of the Japanese from time immemorial. It has always been and still is indispensible to social intercourse. When it first came to Japan is shrouded in the mists of tradition. Like most other things it probably came from China. A certain Buddhist priest named Yeisai is said to have brought seed from China some time in the Kamakura period, and with the introduction of the plant came the habit of tea drinking, just as it prevailed in China. One of the oldest books of China refers to the tea tree as a valuable species of shrub, and another old book speaks of it as "the delightful shrub of the South." No doubt the tea plant originally came from India, first taking root in the South of China. Probably it came to be used as a drink as soon as people knew the uses of hot water. According to Japanese literature tea was in use in Japan in the reign of the Emperor Tenji, about the year 668 A.D. It certainly was a favourite beverage in the time of the Emperor Shomu, for we read that when His Majesty heard sermons from certain Buddhist priests he treated them to tea afterwards. Again we are told that when the Emperor Kwammu removed the Imperial capital from Nara to Kyoto he had a tea garden planted as one of the improvements of the palace.

At first tea was regarded more as medicine than as a beverage. It is recorded that a certain priest, the great Kobo Daishi, brought tea seed from China and planted them all over the empire as a benefaction to the people, and from that time it began to be used as a beverage in social intercourse. The Emperor Saga gave order that tea should be cultivated everywhere, and this led to a great development of the industry. The proper partaking of tea soon came to be regarded as one of the refinements of life; and a cultivated taste for tea was esteemed equal to a refined taste for literature and poetry. People came to have faith in its properties as a cure-all, and it was very popular for the sick.

In those days the infusion was not usually neat, but was often mixed with liquorice or ginger or even salt. The custom of drinking tea naturally led to the creation of artistic utensils for brewing it and for drinking it. At first the best of the tea dishes were imported from China, but soon they came to be manufactured in Japan. Certain districts became famous for good tea, such as Uji in Yamashiro, which still retains this reputation.

The method of making tea was not always as at present. Some periods saw the leaf stewed and pounded into dumplings. when it was eaten just as the first tea in England was. Later it came to be powdered and brewed in hot water. as in the Japanese *chano-*

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TEA

(Camellia Thea, Link)

TEA is the world-famous [illegible] up to the middle of [illegible] ... [illegible] ... [illegible] ...

ya, or tea ceremony. Even for ordinary guests, it is usual to have a special room for the purpose, and to invite them to come into a garden in which people may refresh themselves before they enter the tea-room. Here, too, delicious brew, and spend the time in gossiping about the taste of the bread or blend of tea it was. The best judge of tea was regarded as a person of considerable accomplishment and worthy of all consideration. The most famous judges were said to be able to distinguish easily more than 200 different kinds of tea. In the Ashikaga period the same word was often employed for wasting their time in these practices instead of attending to their more important duties. The tasting contests were often given at the "cha-no-yu" parties, with prizes to add to the excitement, judging and discussing, and much money was expended in such practices. The art of judging tea is called Cha-ki-ki, and is well described that it formed all a good work; and we see in Arioshi that the most valuable adornment of the scholar and of men of good ancestry was well done. The famous Okakura-Kakuzo in a monument of his country was which tea ceremony was created in the days of old Japan. The collection of articles for such rituals became a very valuable collection. It has did much to develop

up the art of china decoration in Japan. So much so indeed that even the poorest could have a cup of artistic pretensions from which to sip the national drink. Sometimes fabulous sums were paid by wealthy connoisseurs for rare cups and other pieces of a tea set. Often the brave exploits of a warrior on the field of battle were rewarded by the gift of a rare piece of tea furniture. When the famous Hideyoshi was serving under his illustrious master, Nobunaga, after his victory at Anjima he was rewarded by the present of a valuable tea-pot. He sought no higher honour. Soldiers in camp after the battle of Nagashino were entertained by Ieyasu with tea ceremonial. In Korea, and in Korea, as if they lived in a world of peace. Just as wedding and birthday ceremonies are regarded in a high degree of importance, so the ceremonial of tea-drinking has become a part of the social life of the nation. The custom of having tea-gardens and tea-houses in the suburbs of large towns. The custom of having some persons may suggest to some the still older custom obtaining in India. Early from the skull of one's enemies. There were also schools of tea ceremony established, each with its poetry rules and peculiarities, which its adherents had to observe with scrupulous care.

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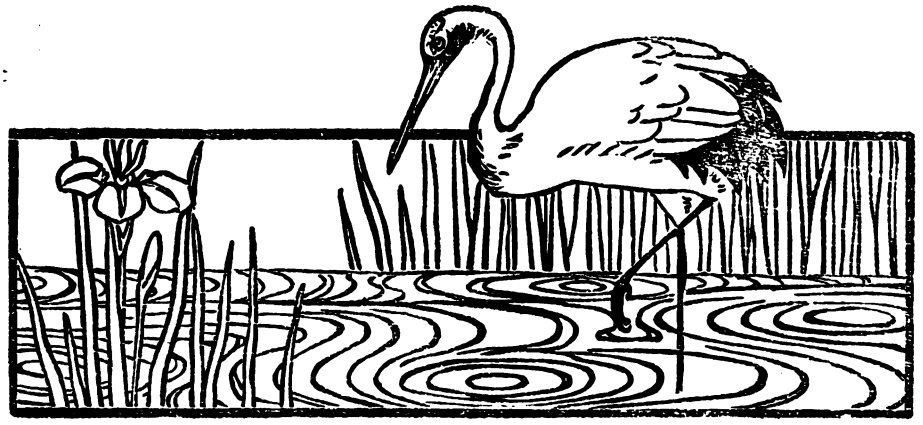
yu, or tea ceremony. Even tea games came into vogue, in which people met to drink the delicious brew, and spend the time in guessing from the taste what brand or blend of tea it was. The best judge of tea was regarded as a person of considerable accomplishment and worthy of all emulation, The most famous judges were said to be able to distinguish easily more than 200 different kinds of tea. In the Ashikaga period the *samurai* were often reprimanded for wasting their time in these practices instead of attending to their more important duties. Tea-tasting contests were often given at the big restaurants, with *geisha* to celebrate the occasion by singing and dancing, and much money was expended in such pleasures. The art of making tea utensils become so well developed that it affected all metal work; and wherever tea-tasting was much in vogue it was noticeable that the metal work adorning the temples and other forms of good architecture was always well done. The famous *Ginkakuji* at Kyoto is a monument of the extent to which the tea ceremony was carried in the days of old Japan. The collection of artistic tea sets and utensils became a craze and some very valuable collections were made. The rivalry in making and decorating tea dishes did much to develop the art of china decoration in Japan. So much so indeed that even the poorest could have a cup of artistic pretensions from which to sip the national drink. Sometimes fabulous sums were paid by wealth connoisseurs for rare cups and other peieces of a tea set. Often the brave exploits of a warrior on the field of battle were rewarded by the gift of a rare piece of tea furniture. When the famous Hideyoshi was serving under his illustrious master, Nubunaga, after his victory at Tajima he was rewarded by the present of a valuable teapot. He sought no higher honour. Soldiers in camp after the strife and heat of battle recuperated by indulging in tea drinking and tea games, as if they lived in a world of peace. Just as Wellington and his brave veterans engaged in a ball before Waterloo, so celebrated heroes of Japan were known to engage in a tea-tasting contest before the commencement of a great battle. The custom of having a tea slop-bowl made from the tombstone of some famous person may suggest to some the still older custom drinking one's health from the skull of one's enemies. There were also schools of tea ceremony custom, each with its petty rules and peculiarities, which its adherents had to observe with scrupulous care.



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KOMUSŌ

SOMETIMES in Tokyo but still more often in Kyoto one sees remarkably garbed men going about the streets asking alms. Upon their heads they wear a deep hat coming down over the face, with lattice over eyes and mouth, a hat of unique fashion, and over the shoulder is thrown a kind of stole, otherwise the dress somewhat resembling lay attire. In their hands they bear a small bag or *hoben bukuro*, often thrown over the shoulder like a school boy's bag. These men are known in Japan as *komuso*. From door to door they make their daily rounds, announcing their presence by plaintive notes on a *shakuhachi*, or small flute of bamboo. The *komuso* are priests of one of the Buddhist sects, the denomination having been organized in China in the days of the Toh dynasty by a priest named Fuké of the Zen persuasion. The adherents of the denomination are sometimes called *fukeshu*, after their founder. They are not obliged to observe the rigid requirements of some of the more prominent members of the Buddhhist priesthood, having neither to spend much time in perusal of the scriptures, singing *sutras*, nor even to shave their heads. Their chief duty is said to be mental and spiritual enlightenment, living lives of contemplation. They set little store by forms and ceremonies, and are more like the Society of Friends than anything else to be found among the Christian sects. Some would be more disposed to place them in the same category as the Christian Brothers in the Roman Communion, since they form a sort of midway order between the priesthood and the laity. The less charitably disposed will regard than as mere begging monks.

It is not known at just what period the *komuso* order first came to Japan, but it is certain they were here in the Kamakura period; and all through the Tokugawa era they were a prominent feature of Buddhist life. As little or no education is necessary to join the order of the *fukeshu*, additions are easily made, and in former times masterless *samurai* often formed convenient recruits to the order. The addition of many *ronin*, or masterless *samurai*, to the ranks of the *komuso* at one time tended to raise the status of the order a good deal, and the *komuso* began to command more respect from the general public.

As to oversight there were two Buddhist temples that undertook exercising jurisdiction over the *komuso*, the *Myoan-ji* in Kyoto and the *Ichigwatsu-ji* in Tokyo. The *komuso* of the western districts were under the jurisdiction of the Kyoto temple, while the Edo temple oversaw those of the Eastern districts. All members of the order were required to be subject to one or other of these two temples. During the greater part of the Tokugawa period the *komuso* wore their hair in long ringlets or loose down their backs. At first they wore only paper garments, but later cotton became as practical and cheap. Thrown over the shoulder they usually carried a weapon in the shape of a short dagger wrapped in a brocade covering, but sometimes they bore it in their belts. Over all hung the stole as the symbol of their office. As time went on, however, they became more susceptible to style, and in

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dowsos appears on the stage of the national theatre of Japan. The bats worn by the dowsos come down over their faces with a slit of lattice opening to admit air and permit them to see; but the dowsos is supposed never to show his face to the world. They were supposed to walk everywhere they went, and decline all offers of carriage either by horse or vehicle. Like bold-up men with masked faces the dowsos went through the country from end to end, fasting and saying everyone and everything, but being seen and known by no one.

Upon joining the order of dowsos the considerable received from the temple the accustomed hut covering the coast-road, and a list of the orders regarding which a pledge of acceptance to the oblige. The period and temple does time to fit a seat superintendent as on religious stages through the empire, out the body of the other members of the order to see whether they had served their dress properly and were obeying all the regulations of their office. It was when a dowsos was tramping along the road, or pleading for alms before the door of the village, he never knew when a fellow-member of the order would appear; so I be never knew whether the other fellow was to him all or one sent to see how he was behaving and getting on. If dowsos had to be expert in playing the flute. It is this accomplishment they have to thank upon to [illegible] [illegible] public to display. A more [illegible] of music could [illegible] public or Japan. But several men, on the simple native instrument, such as the flute or the three stringed instrument called [illegible]. On joining the order they [illegible] the middle of the last century they commenced to wear silk garments, with [illegible] and assumed also of [illegible] [illegible]. As some of the samurai [illegible] them were by no means poor, the dowsos were for the most part no longer the mendicants of former times. The samurai who became dowsos did not always join the order of their own free will; sometimes they had to do so by the order of their daimyo. The Tokugawa shogun sometimes required certain of their samurai to [illegible] and public of the dowsos so as to spy on the civil lords of the daimyos. As the dowsos were free to journey whither they pleased, they had excellent opportunities of seeing the condition of the country through which they passed, and hence overhearing that went out and when they returned to their lords they had rich tales to relate. Not only so, but they were exempt from arrest or imprisonment, and consequently the order formed a sort of sanctuary for the rich young samurai who happened to fall in disgrace with his lord. [illegible] escape the censure of the law or the relatives of the victim. The young samurai [illegible] to become the brother or disciple of some priest, or other religious, he was likely to assume the order of the dowsos, that he might wander over the country in search of the missing one. Travelling [illegible] on the chivalry of the public, but with open eyes and ears for all that went on about him. It was in a way of finding out the murderer of one's father, and taking vengeance upon him in honour of the family name. This is usually the form in which the

the middle of the 18th century they commenced to wear silk garments, with stole of brocade, and assumed airs of grandeur unseen hitherto. As some of the *samurai* that joined them were by no means poor, the *komuso* were for the most part no longer the mendicants of former times. The *samurai* who became *komuso* did not always join the order of their own free will: sometimes they had to do so on the order of their *daimyo*. The Tokugawa shoguns sometimes requested certain of their *samurai* to assume the garb and habits of the *komuso* so as to spy on the rival lords of the *daimyo*. As the *komuso* were free to journey whither they pleased, they had excellent opportunities of seeing the conditions of the country through which they passed, and knew everything that went on; and when they returned to their lords they had rich tales to relate. Not only so, but they were exempt from arrest or imprisonment, and consequently the order formed a sort of sanctuary for the refuge of *samurai* who happened to kill an opponent in a quarrel and had to escape the revenge of the law or the relatives of the victim. Moreover, when a man lost his brother or sister, father or mother, or other relative, he was likely to assume the order of the *komuso*, that he might wander over the empire in search of the missing one. Travelling *incognito* he had the entry to all places whither he wandered, a symbol of innocence, living on the charity of the public, but with open eyes and ears for all that went on about him. It was also a way of finding out the murderer of one's father, and taking revenge upon him in honour of the family name. This is usually the manner in which the *komuso* appears on the stage of the national theatre of Japan. The hats worn by the *komuso* come down over their faces, with a short of lattice opening to admit air and permit them to see; but the *komuso* is supposed never to show his face to the world. They were supposed to walk everywhere they went, and decline all offers of carriage either by horse or vehicle. Like hold-up men with masked faces the *komuso* went through the country from end to end, knowing and seeing everyone and everything, but being seen and known by no one.

Upon joining the order of *komuso* the candidate received from the temple the accustomed hat covering the countenance, and the stole of the order, together with a personal seal in proof of admission to the office. The paternal temples from time to time sent supervising *komuso* on pilgrimages through the empire, spying out the habits of the other members of the order to see whether they behaved themselves properly and were, observing all the regulations of their office. Thus when a *komuso* was tramping along the road, or pleading for alms before the doors of the village, he never knew when a fellow-member of the order would appear; and he never knew whether the other fellow were as himself or one sent to see how he was behaving and getting on. All *komuso* had to be expert in playing the flute, for it is this accomplishment they have to depend upon to move the hearts of the public to charity. A mere maker of noise could expect little from the public of Japan. But sweet notes on the simple native instruments, such as the flute or the *biwa* always command attention and generous response. In this way the Japanese are not unlike the Italians. On joining the

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order the candidate had to take lessons in flute playing at the temple where he was admitted; and the tune played is peculiar to the order. When two members of the order meet on the highway they salute each other by playing a few notes on their respective flutes. If they salute was faulty it would be at once known that the deficient one was an impostor and he would have his mask-hat pulled off in no time.

The *komuso* were not treated just as ordinary beggars. The people had to speak to them more politely. For instance when a family had to refuse aid to a member of the *komuso* order the formal way was to say: *gomuyō*, whereas in the case of an ordinary beggar the word of refusal was: *Totte kure!* or "Pass by!" It is said that in old times if any house should be so forgetful as to use the language addressed to ordinary beggars in the case of *komuso*, the latter would become very angry and walk right into the house, shouting: "*Totte kure nara, torō!*" or, "You say pass on, but I pass *in!*" With this the offended priest walked about the clean *tatami* with this rough footwear of the highway, and then withdrew. This reminds us of the directions given the evangelists in the New Testament, who were told, not to take the dust of the street into the houses of those from whom they sought alms, but, to shake off from their feet the dust of the houses of those who refused them charity.

At the beginning of the Meiji era when feudalism was abrogated the special privileges of the *komuso* were also abolished, and the order fell somewhat into decline. The two temples of the *Fukeshu* were thenceforth treated as ordinary places of worship, and their superiors, or abbots, became ordinary priests of the Zen sect of Buddhism. The *komuso* themselves were thereafter treated as ordinary laymen, or common beggars, a status they still enjoy. But the people, having been accustomed to hearing the sweet flute music at the street doors for ages, have still a soft spot for the *komuso*, and he gets his share of charity still.

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order the candidate had to take lessons in flute playing at the female school he was admitted; and the same practice is peculiar to the order. When the members of the order meet on the street they salute each other by playing a few notes on their respective flutes. If they salute was firmly believed by every one known that the performer could not be an impostor, and he would have his status pulled off in no time.

The Zemzes were not treated just as ordinary beggars. The people had to speak to them more politely. For instance when a family had to give alms to a member of the Zemzes order the formal way was to say: "Please," whereas in the case of an ordinary beggar the word of request was: "Give Allah!" or "Bless be!" It is said that in old times if any house should be so forgetful as to use the language reserved for ordinary beggars in the case of Zemzes, the latter would leave the house, shouting into the house: "Allah Kere ewen, Allah!" or "Allah will pay you, but I pass by!" With this the

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Zemzes walked about the floor, shaking his flute, and then withdrew. This ruse usually by the Zemzes of the order was applied in the New Testament, who were told, not to take the dust of the street into the houses of those from whom they sought alms, but to shake off from their feet the dust of the houses of those who refused them charity.

At the beginning of the Meiji era when feudalism was abrogated the special privileges of the Zemzes were also abolished, and the order fell somewhat into decline. The two temples of the Zemzes were likewise deprived of their ordinary places of worship, and their appeal to alms, become ordinary priests of the Zen sect of Buddhism. The Zemzes themselves were therefore turned into ordinary laymen, or common beggars, a status they still enjoy. But the people, having been accustomed to hearing the sweet flute music of the Zemzes for ages, have still a sort of for the Zemzes, and be ready to [illegible] of charity still.

THE PEARL OF EASTERN SEAS

Japan, the pearl of Eastern waters blue,
Thy fields and seas are fresh and fair to see!
Thy sons are brave and just as man can be:
Thy courageous ruling house is kind and true!
No foe thy land hath ever trodden through!
The sun and moon bestow their smiles on thee
Before they survey other nations' plea.
All earth doth learn from what thy children do.

Thou blessings to Japan the Lord hath given;
To raise thy voice in praise to God on high,
Observe the holy laws ordained of Heaven;
Defend the weak and hear the poor man's cry;
A home of joy for Asian people be,
Where love and holiness men shall dwell with thee!

Tomitaro Suzuki

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THE PEARL OF EASTERN SEAS

Japan, the pearl of Eastern waters blue,
Thy fields and seas are fresh and fair to see!
Thy sons are brave and just as men can be:
Thy changeless ruling house is kind and true!
No foe thy land hath ever trodden through!
The sun and moon bestow their smiles on thee
Before they answer other nations' plea.
All earth doth learn from what thy children do:

These blessings to Japan the Lord hath given;
So raise thy voice in praise to God on high;
Observe the holy laws ordained of Heaven;
Defend the weak, and hear the poor man's cry;
A home of joy for Asian people be,
Where love and righteousness shall dwell with thee!

Tomitaro Suzuki

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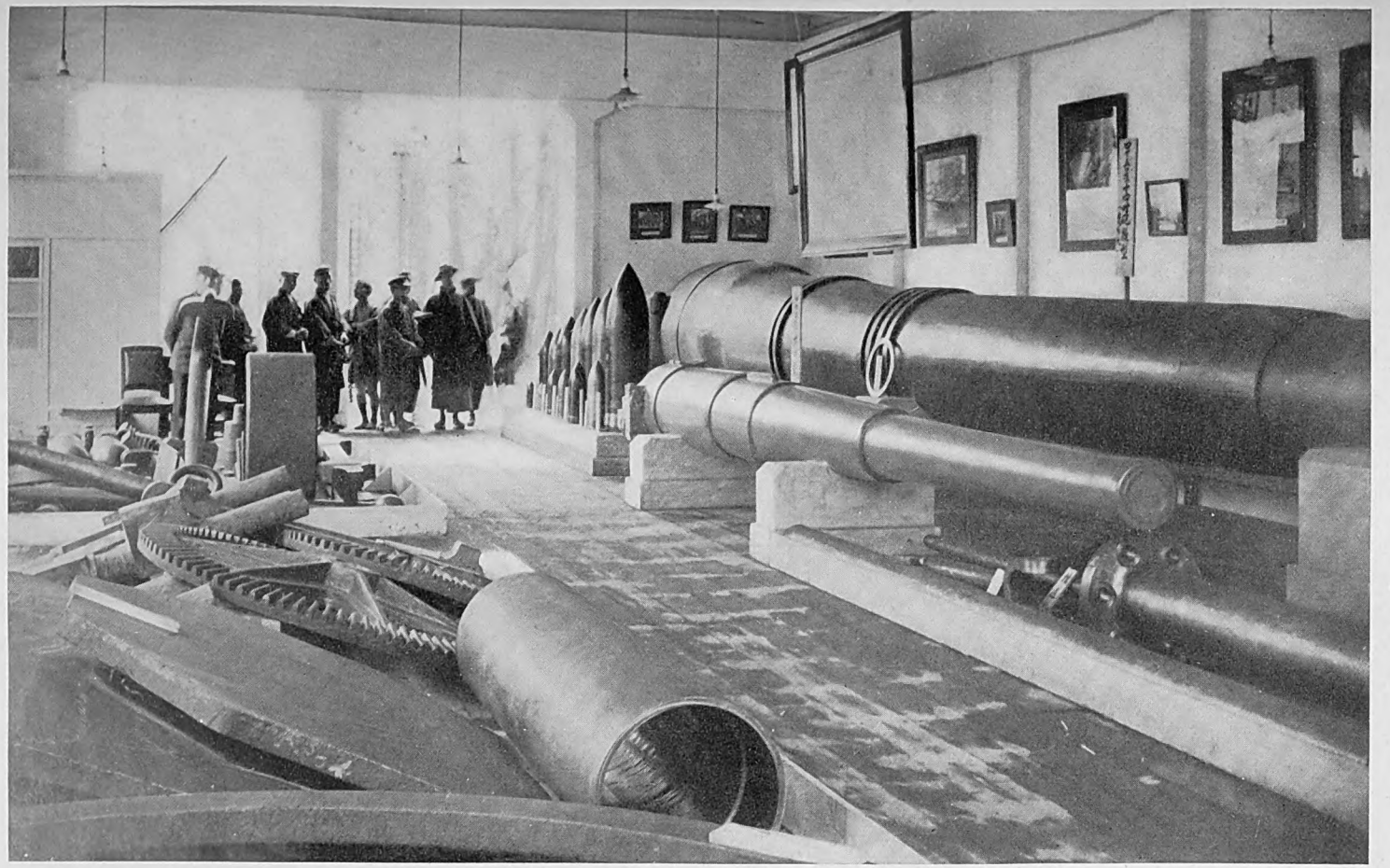

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KATO KIYOMASA

JAPAN has many heroes whose names are on the lips of every schoolboy, such as Taiko Hideyoshi, Minamoto Yoshitsune, Shingen Takeda and Uyesugi Kenshin, but among them none is more loved than the name of Kiyomasa Kato, who is veritably an idol of Japanese youth.

Kato was neither a great statesman nor a great scholar, but he was as brave a *samurai* and as gallant a soldier as ever lived. For intrepid bearing and benevolence of disposition he is probably unparalleled in the annals of Japanese history. It was said of him that he seldom showed anger, but when he was in wrath even the most savage beast would flee from him, and when he smiled, as he usually did, the children everywhere became attached to him.

Our hero was of noble descent, having come of Fujiwara ancestry, many members of which family occupied positions of prominence in the Imperial Court and were even related to the Imperial Family. One of these high Court officials, Fujiwara Masaiye, a military officer of the province of Mino, had a relative, Fujiwara Kiyokata, who changed his family name to Kato ; and the son of this man begot an heir who received the name of Kato Kiyomasa. Left fatherless at the age of three years, Kato's mother, who was a relative of the mother of the hero Hideyoshi, brought up the boy according the best traditions of the nation. Being poor the mother and son, after being deprived of a home, sought refuge with Hideyoshi in the castle of Nagahama in Omi, of which the great warrior was then lord. Thus brought up under the supervision of Hideyoshi young Kato could not but have turned out to be an extraordinary character.

At the age of 15 Kato Kiyomasa duly became a *samurai*, being elevated to this rank by Hideyosi himself, and was given an annual allowance of rice from the public treasury. Kato's main acquirements at this time were in military arts. One day the estate of Hideyoshi was attacked by burglars. Young Kato's expertness with the sword stood him in good stead. Many of the servants of the estate were both wounded and worsted but Kato was invulnerable. The burglars tried to capture him in vain. Facing the chief of the bandits single-handed, Kato soon had him in hand and disabled. Hideyoshi was delighted at the prowess of his protége, and promoted him in rank and increased his income.

In the year 1582 there was a rupture of relations between Hideyoshi and Shibata Katsuiye, lord of Echizen. In the firece battle that ensued Kato Kiyomasa took a prominent part. Before entering the conflict Kato requested permission of Hideyoshi to bear a sprig of young bamboo on his back as his family crest. This was in accordance with the custom of the time, when young warriors were wont to assume crests of their own on the battlefield. The request was refused on the ground that such privileges were open only to men of established reputation and renown. The reply greatly wounded the feelings of the young soldier ; he was cut to the quick. Burning with disappoinment, as soon as the battle opened, he rushed headlong into the thickest of the fight and beheaded

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KATO KIYOMASA

JAPAN has many heroes whose names are on the lips of every schoolboy, such as Tajiko Hideyoshi, Minamoto Yoshitsune, Shingen Takeda and Uyesugi Kenshin, but among them none is more loved than the name of Kiyomasa Kato, who is veritably an idol of Japanese youth.

Kato was neither a great statesman nor a great soldier, but he was brave as samurai and as gallant a soldier as ever lived. His intrepid bearing and benevolence of disposition he is probably unparalleled in the annals of Japanese history. It was said of him that he seldom showed anger, but when he was in wrath even the most savage beast would flee from him, and when he smiled, as he usually did, the children ever where became attached to him.

Our hero was of noble descent, having come of Fujiwara ancestry, many members of which family occupied positions of prominence in the Imperial Court and were even related to the Imperial Family. One of these, high Court officials, Fujiwara Nakaiye, a military officer of the province of Tōho, had a relative, Fujiwara Kiyokata, who changed his family name to Kato; and the son of this man begot an heir who received the name of Kato Kiyomasa. Left fatherless at the age of three years, Kato's mother, who was a relative of the mother of the hero Hideyoshi, took it up the boy according the best traditions of the nation. Being poor the mother and son, after being deprived of a home, sought refuge with Hideyoshi in the castle of Nagahama in Omi, of which the great warrior was then lord. Thus began

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clever man in so many minutes. On receiving this, Hideyoshi immediately extended him permission to resume the special emolument for which he had asked. Hideyoshi from this time onward for several years was free to free with almost constant warfare, subjugating and uniting the several rude and uncouth of the various great families; and in most of his battles he owed not a little to the skill and daring of Kato Kiyomasa.

In 1588 Kato was appointed lord of the castle of Higonokami, one of the most important of the nations for strategy which he received half of the province of Hizen as fief. When Hideyoshi made his second in 1592 Kato Kiyomasa was one the chief commanders of the expedition, with Yukinaga. Konishi as his colleague that famous expedition Kato was a distant three lost night, and crushed in Kaimyaku, or mountains, of huge pine portions in his hand. Taking a devoted adherent of the Nichiren sect of Buddhism he bore on his back on a small flag the Buddhist prayer: Namu myoho renge kyo! The success of his expedition in Korea, he attributes largely to the power of this prayer. He conquered the country and took two sons of the king of Korea as prisoners, but he forbade any plundering of the non-militant inhabitants. Even the people of Korea admired his valor and magnanimity, as they had seen his like before. At that time [illegible] was the way of all army and did not cease it. [illegible] Jealousy and ill-will. Hideyoshi, who was rather prone to suspicion, especially in the case of men whose services and reputation had visibly partly belittled the [illegible] to the pure of the Taiko

he was not received by the latter personally.

In that time Hideyoshi was living in his castle at Nashinoki, the Momoyama castle, where now sleeps the late Meiji Tenno. It so happened that a great earthquake then shook the castle to its foundations, and some of the buildings collapsed. Hideyoshi returning, found the celebrated Kato Kiyomasa, attended by his soldiers, hurried to the castle to inquire after the safety of Hideyoshi. The latter seeing him, with and servants at a corner of the demolished mansion; and as Kato took in obeisance before Hideyoshi the latter could not but be deeply moved, especially as he remembered that Kato had endured for him both at home and abroad. Hideyoshi was moved to despise loyalty; and next day he summoned Kato to his presence and commanded to hear his reply to the [illegible] asked to Hideyoshi against him. [illegible] may be found no difficulty in establishing his innocence to the satisfaction of his master. Taking Kato by the hand, and with tears in his eyes, Hideyoshi said: "You grow up by my side, and all your deeds are as my own!" From that day Kato was treated with greater consideration than ever.

In 1596, owing to dissatisfaction over the terms of peace with China, Hideyoshi resolved to invade that country by way of Korea; and Kato Kiyomasa was [illegible] the head of a great army to [illegible] Korea. The Chinese generals sent him a message to the effect that more than [illegible] Chinese troops were [illegible], and he had better retire; but Kato was [illegible] to do so. To this [illegible] [illegible] [illegible] [illegible] [illegible]

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In 1588 Kato was appointed lord of the castle of Kumamoto, one of the most historic of the nation's fortresses, when he received half of the province of Higo as fief. When Hideyoshi made war on Korea in 1592 Kato Kiyomasa was one the chief commanders of the expedition, with Yukinaga Konishi as his colleague. On that famous expedition Kato wore a helmet three feet high, and carried a *kamayari*, or cross-lance, of huge proportions in his hand. Being a devoted adherent of the Nichiren sect of Buddhism he bore on his back on a small flag the Buddhist prayer: *Namu miyoho renge kyo!* The success of his expedition in Korea he attributed largely to the power of this prayer. He conquered the country and took two sons of the king of Korea as prisoners, but he forbade any plundering of the non-militant inhabitants. Even the people of Korea admired his valor and magnamimity, as they had not seen his like before. At that time Kato was the envy of all army men, and did not escape the treacherous tongue of jealousy and ill-will. Hideyoshi, who was rather prone to suspicion, especially in the case of men almost as brillant and renowned as himself, partly believed the calumnies cirulated about Kato, and when the latter came to the palace of the Taiko he was not received by the latter personally.

At that time Hideyoshi was living in his castle at Fushimi, the Momoyama castle, where now sleeps the late Meiji Tenno. It so happened that a great earthquake then shook the castle to its foundations, and some of the buildings collapsed, killing many retainers. Atonce the offended Kato Kiyomasa, attended by his soldiers, hurried to the castle to inquire after the safety of Hideyoshi. The brave soldier found his master huddled together with wife and servants in a corner of the demolished mansion; and as Kato knelt in obeisance before Hideyoshi the latter could not but be deeply moved, especially as he remembered all that Kato had endured for him both at home and abroad. Hideyoshi was not one to despise loyalty; and next day he summoned Kato to his presence and consented to hear his reply to the slanders sent to Hideyoshi against him. Needless to say he had no difficulty in establishing his innocence to the satisfaction of his master. Taking Kato by the hand, and with tears in his eyes, Hideyhshi said: "You grew up by my side, and all your deeds are as my own!" From that day Kato was treated with greater consideration than ever.

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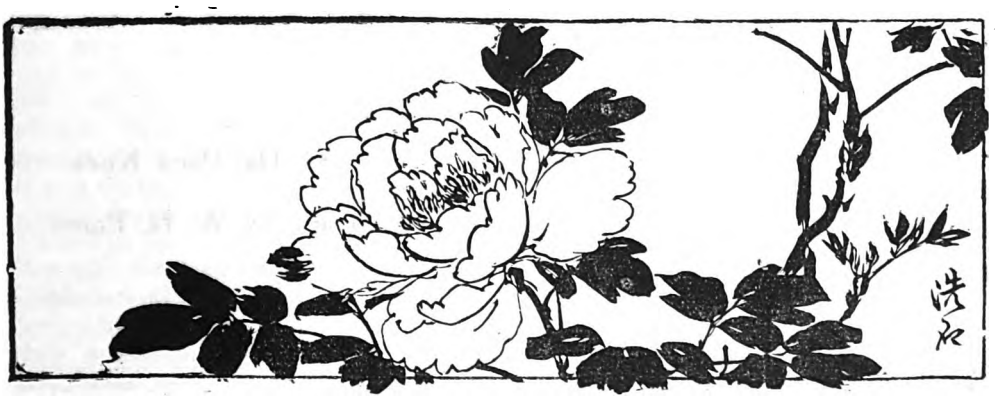
ficant one. He also suggested that if they would all come on together it would settle the matter all the quicker, as he did not care for a prolonged struggle with separated forces. Kato fought for some seven years in Korea, and the whole Far East rang with his martial exploits. But in 1598 Hideyoshi suddenly died, and then Kato was summoned home.

After the demise of Hideyoshi the struggle was to be between his lieutenants, the most noted of whom was Ieyasu, who desired to undo Hideyori, the surviving son of the Taiko. In the great battle of Sekigahara Hideyori's retainers were defeated by Ieyasu. The time came for an interview between Hideyori and Ieyasu, and Kiyomasa Kato accompanied Hideyori to guard him. At that time Fukushima Masanori, one of the favourite retainers of the Toyotomi family, was in charge of the great castle of Osaka with a garrison of ten thousand soldiers. The interview between Hideyori and Ieyasu was concluded without any ontoward event. Hideyori returned to Osaka by ship down the river Yodo. As they floated down the stream Kato drew a gleaming dagger from his sleeve, and holding it up before Hideyori, said that had Ieyasu done anything to insult the house of Toyotomi he had intended, with the weapon, to pay a last tribute of respect to the family of his master.

Not long afterwards Kiyomasa Kato retired to his castle at Kumamoto, where he died of fever; and was buried by the Nichiren sect in the temple of Seisho-ko, which is now a Mecca for pilgrims from all parts of the country. Strange to say it is a favourite place for leper victims, who have a superstition that the spirit of Kato is able to help them. Shrines to Kiyomasa Kato have been erected in Tokyo and various parts of the country also. Kato was well versed in all branches of Buddhist learning and was also a student of Confucianism. Relics of Kato are kept in the Imperial Museum and at the Yasukuni Shrine at Kudan, and are reverenced by the nation. The long spear of his shown in the Imperial Museum has one branch broken off; and it is said that this was done during a tiger-hunt in Korea.



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HILL OF CARE

Waga iho wa

Miyako no tatsumi

Shika zo sumu

Yo wo Uji-yamato

Iho wa iu mari.

***

My home is near the Capital,

My humble cottage bare

Lies south-east on Mount Uji; so

The people all declare

My life's a 'Hill of Care.'

By The Priest Kisen

Trans. by W. H. Poole

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BAKIN

By "ARIEL"

FROM a Japanese point of view Bakin is the greatest of the nation's novelists. Certainly he is the most noted master of fiction and classic prose in modern Japanese literature. He is to the educated and middle classes what Jippensha Ikku, author of the *Hiza-Kurige* (Shank's Mare) is to the masses of the less enlightened order; and among the most widely popular of his 290 works is the *Hakkenden* or "Tale of Eight Dogs," itself consisting of no less than a hundred and six volumes, a gigantic production indeed. Bakin is a rationalist of the modern Teutonic type; and his grim humour and good-tempered cynicism sometimes remind one alternately of Carlyle and Thackeray.

To appreciate what Bakin means to Japanese literature and life it is necessary to understand somewhat of the *milieu* whence he sprang. Bakin flourished during the latter part of the Tokugawa period, his life covering the years 1767 to 1848. It was a time when Confucianism was the paramount influence in Japanese society. It marked the standard of morals and set the spirit of education. Confucian scholars were favoured above Buddhist priest and everything was done to promote the progress of the cult as a matter of state policy. This was no doubt due to the fact that it favoured the ideas that developed into what is now known as *Bushido*, and strengthened loyalty and filial piety. It was during this period that the family system became firmly established on its present basis, a feat accomplished only through the complete supremacy of Confucian ethics Buddhism and Shinto had to bow to this in order to exist, and they made the necessary compromise. But on the whole it was a class influence. Confucianism did not much affect the lower orders of society. It was the religion of gentlemen and soldiers. The common people lived in ignorance and degeneration. But the middle classes and the *samurai* prided themselves on their nobler ideals and their Confucian tenets.

It was Confucianism that taught the *samurai* that spirit of supreme sacrifice that made him such a model soldier. After ages of struggle he had learned to be ever in readiness to die for his lord, for his parents or his family. Confucianism was specially strict as to the relations of the sexes. Boys and girls were not to mingle after the age of seven. The *samurai* was taught that the ideal life for him was that of a bachelor; and there were many who deemed it a sin even to converse with a woman. Woman in other ways was not much accounted of. She owed her husband absolute obedience, while he was free in his relations toward her. For a woman to divorce her husband for any cause was so disgraceful on her part she could not hope to survive it: her parents would not admit her in the home. Second marriage was regarded as dishonourable in women. There were various degrees of illicit intercourse, violation of which meant penalty certain and severe. Such was the system of thought into which Bakin was born and under which he was brought up. Of course the spirit of the age affected literature. And the novels of Bakin best illustrate the influence of Confucian ethics on life and literature.

Takizawa Bakin was born in Yedo in the year 1767 in the lowly district known as Fukagawa. His father was a retainer of Lord Nobushige Matsudaira, one of the foremost vassals of the Tokugawa shogunate. Bakin was noted for

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his interest in books even from his youth. Being obliged early to enter service he was made a foot soldier, the lowest rank of samurai, but martial life he did not much relish and soon left it. After serving various masters, none of whom seemed to satisfy him, he struck out independently and resolved to study medicine. He never completed his course, however; and after a while entered upon a study of Confucianism under Kumoda Tōsai, a celebrated scholar of the time. This, too, he finally abandoned, and next we find him entering as a pupil of the noted novelist, Sō-o Ikyodan. In this he found himself and suddenly became inspired to combine himself on the altar of literary fame. His maiden effort was 勧懲 Kanchō, a short satirical novel. This master was surprised at his pupil's achievement, and prophesied great things for him. The young writer of that time could not live by his pen, any more than he can even now; so Bakin was often hard up, and had to resort to other ways of obtaining subsistence. He married a widow who had a 'wee bit,' but this business he hated, and soon it was abandoned to a relative by marriage, and Bakin began to make a living by writing as a thing. In 1809 he brought out his second novel, 安積沢 Azumi; and from that time the stream of fiction from his pen never ceased till he died.

Bakin physically was a giant among his countrymen, standing over six feet in height and proportionately built, with a strong constitution. A wrestler, inclined to take up that profession, assuming him of the championship. But he devoted all his physical as well as his intellectual energy to the production of fiction. Bakin not only had genius but he was a scholar, an accomplishment that distinguished him from most of his rivals. This versatile knowledge, revealing familiarity with religion, history, geography, ethics and medicine, came in most useful in authorship. Like many another great author he did not rely always on the fertility of his own brain for theme and plot. More frequently he took what others had used before him, but his transformation of it resulted in a new creation wholly pleasing to the reader. For instance, his masterpiece, 八犬傳 Hakkenden, was based on a famous Chinese novel, 水滸傳 Suikoden, but having passed through the alembic of Bakin's imagination, it was as new a creation as one of Shakespeare's plays after rising from its homely source through the Iliad of Arion. But it was not a time of novelists, spectacles and electric lamps; and Bakin, having burned too much of the midnight oil deciphering the immensely difficult hieroglyphic text of Chinese classics, now suffered from eye trouble, and began to dictate to an amanuensis. Thus he laboured on into old age, his sons wife writing to his dictation, until he died in the year 1848, aged 82.

It would be quite impossible in the space at our disposal to review the works of Bakin. Among the more famous are the following, which are of the romantic variety: 椿説弓張月 Chinsetsu Yumiharizuki; 南総里見八犬傳 Nanso-no-yume; 三国伝来 Sankoku-denrai; 善悪報応 Shinwa-zensakuroku; 稚枝鳩 Ajari Kawazo-dera; and 八犬傳 Hakkenden. A strong moral purpose appears to pervade the writings of Bakin; the evil invariably suffer, and the good are always rewarded. He represents a better world than was known to his life and time. Bakin is always consistent if not quite rational. His good characters and his bad remain the same from the beginning to the end. He appears unfamiliar with repentance and conversion. What moral changes he allows in his characters seem much too complex for description, while it be cleverly wrought. But with Bakin men are simply bad or good, and there is no half-way between; and among them no flash of passion is observable. From a western point of view his characters would seem to be too artificial and didactic. They are pen pictures of the moral opinions of his time, rather than individuals representing definite personality. But in this he truly typified the life of his time, which despised or ignored individuality as a dangerous element, and lived for the incarnation of principle. This is indeed why his writings had so wide a vogue in the highly conventional society of the day. To Bakin it was

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reason, rather than passion or emotion, that guided the life of man. Consequently from a phsychological point of view Bakin is not very important; but from a social and literary standpoint he is qnite significant. Sociologically he is supreme; for he unerringly reflects the moral notions of his day. It is quite impossible to do him justice without a full acquaintauce with the ideals and standards of his age; and it is because his writings are so perfect a reflection of that age that he is so highly valued by all Japanese.

The colossal task of his *Hakkenden* occupied him 28 years in completing, an achievement that throws Hugo and other many-volumed writers far in the shade. It is to some extent a historical novel, and for the most part is taken up with Satomi Yoshizane, Lord of Awa and Katzusa. He was a model lord with deep compassion for his subjects, and peace reigned through his provinces. Among his vassals the great *Daimyo* had eight heroes, who swore, as brothers, to be loyal to him till death. This they succeeded in doing by virtue of possessing each a crystal bead; and on each of the eight beads was an ideograph signifying the character of the possessor, such as *Benevolence; justice; Sobriety; Wisdom; Loyalty; Faith; Filial Piety; Fraternity.* In some mysterious way each of them was a perfect example of the virtue inscribed on his crystal bead. The chief occupation of the these eight heroes appears to have been the habit of journeying throughout Japan punishing the evil and rewarding the good. Naturally mutual attraction in time brought them together and made them the servants of the good Lord of Awa and Katzusa. At that time Uyesugi Sadamasa, who envied the good fortune of Lord Satomi, laid siege to his castle with a vast army. But his eight heroes with an insignificant handful of troops were soon able to put the enemy to confusion and rout; after which there was, of course, nothing to do but to marry the eight daughters of the lord, he fortunately having just the right number to go round. Then, having accomplished life's mission, they all retire to the mountains and become hermits.

In construction the novel is regarded as a great achievement. Certainly there are few writers that could handle so many characters with less embarrassment. Though Bakin takes his eight heroes from among the 108 of the Chinese original, he is too much of a rationalist to describe them as born of so many stars, as does the Chinese novelist. Bakin makes them incarnations of the eight chief virtues of Confucianism. But as they reveal none of the defects common to man we cannot accept them as typical of the world we live in. They are puppets of Tokugawa manufacture, with Confucius pulling the wires. Their extreme rectitude is perhaps pardonable as a legitimate reaction against the general degeneration and immorality of the age. That such an undesirable state of affairs socially should be regarded as the natural outcome of a long period of peace, begetting luxury and effeminacy, may or may not be a reflection of the old belief in war as a purge of society. There is another significant fact also. Most of the novelists of the time, who tried to picture accurately the society in which they lived, were regarded as immoral and were imprisoned by the authorities and their works confiscated. Thus was realism treated in the latter part of the Tokugawa era. Bakin was regarded as a model and treated as a benefactor because he described an imaginary state of society.

The following extract is taken from Bakin's *Sanschichi Zeuden Naka-no-yume*, or "Glimpses of Dreamlands":

"The space of a man's days is fifty years; and even in the most ancient times man scarcely ever saw three score years and ten. From Heaven and Earth man receives merely a limited life; but his passions, alas, have no limit. To the wretched copper which he wears his nails to the very quick to obtain, he is bound like a slave. Before the term pay-days of the half-year arrive, advances are requested and receipts are given in plenty; men plead for grace or money, and there are loud lamentations. Some

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come to borrow with meek, downcast faces like some saints, and immediately they get the money, they rush off to evil with it, and perforce repay the loan with a visage scowling like the king of hell when his mouth is smeared with red incense.

The old proverb on the people's lips that "even in hell sins are estimated in money," seems now, alas, a golden saying. Property nowadays, like a traveller at a lodging, remains in the owner's hands but for a night; for if there is income, there is also expenditure. Resting and drinking, after all, are the pegs that give strength and continuity to life; and when one is really hungry perhaps nothing tastes better than one's own savings. But a man with a golden face, and who has the last dawn of the season with a golden key, and no sooner are the fish dear and the rice cheap for more. If a man tries to find on plain rice washed down with tea, it will proceed but three days before the thread, when it will run out and find its way to the public refuse heap. A sang little house that you can go into your purse turns into a big one. The grand palace of the Chinese Emperor Shûjo and a straw hovel differ only in being spacious or narrow, and in being placed in the country or in the capital. If you have but a one mat room, in which you can just manage to stretch your legs, your body will be completely protected. Pluck your face of carmine into cloister to form a covenant with your purse; this for your income and the finest luxuries direct from the country side is being brilliant or dirty. After death, who by look at the pride

pense form, can tell which body was clothed in the greatest raiment during life? A horse-cloth made of silk or no, is after all, only a loin-cloth. We can then begin to understand the true principles underlying such things, politics and morality; colours will doubtless become more common on shoulders and breasts but when a man sets his heart on some costly garment for which he has no special use, and for it refuses a bargain to pay in two six month instalments, and thus adorns himself in borrowed, wadded garments, while he points his exposed toes toward the pavement, it is really a pitiful state of affairs.

Men are divided into great and mean according to the kind of costume they wear; but a man may be able to follow the laws of etiquette in regard to the cut and colour of his clothes, putting on even tattered trousers and emptying a ruby sword in his girdle, having only shabby possessions, and yet be able to pay his debts. There are some things better than paying for pain with money; to forsake all the duties assigned by Heaven, seizing the opportunity of a little leisure to turn over the leaves of an old book, viewing the ways and manners of the ancients and resolving henceforth to mend his own ways. The religion of Heaven gives only sufficient for the day. A man may have money, and no children to bestow it upon; his family may be large and his means small; handsome men are often fools, and ugly men clever; men that are rather lolling, are frequently lascivious, and men poor in appearance are strong in will.

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come to borrow with meek, downcast faces like stone saints, and immediately they get the money, they rush off to evil with it, and perforce repay the loan with a visage scowling like the king of hell when his mouth is smeared with red incense.

The old proverb on the people's lips that "even in hell sins are estimated in money,' seems now, alas, a golden saying. Property nowadays, like a traveller at a lodging, remains in the owner's hands but for a night; for if there is income, there is also expenditure. Eating and drinking, after all, are the pegs that give strength and continuity to life; and when one is really hungry perhaps nothing tastes nasty. Barbarous foreigners buy the first *bonito* of the season with a golden *koban*; and no sooner are the fish devoured than they crave for more. If a man tries to fare on plain rice washed down with tea, it will proceed but three inches down the throat, when it will return and find its way to the public refuse boats. A snug little house that you can squeeze your knees into is big enough. The grand palace of the Chinese Emperor Shiko and a straw hovel differ only in being spacious or narrow, and in being placed in the country or in the capital. If you have but a one-mat room, in which you can just manage to stretch your legs, your body will be completely protected. Pack your five feet of carcass into clothes to form a convenient temporary skin for your frame, and the finest brocade differs only from the coarsest rags in being brilliant or dirty. After death, who by looking at the pale, prone form, can tell which body was clothed in the grandest raiment during life? A loin-cloth made of silk crêpe, is, after all, only a loin-cloth. When men begin to understand the true principles underlying such things, patches and motley colours will doubtless become more common on shoulders and knees; but when a man sets his heart on some costly garment for which he has no special use, and for it strikes a bargain to pay in two six-month instalments, and thus adorns himself in borrowed, wadded garments, while he points his exposed toes toward the pawnshop, it is really a pitiful state of affairs.

Men are divided into great and mean according to the kind of costume they wear; but a man may be able to follow the laws of etiquette in regard to the cut and colour of his clothes, putting on even tattered trousers and carrying a rusty sword in his girdle, having only slender possessions, and yet be able to pay his debts. There are some things better than purchasing pain with money: performing all the duties assigned by Heaven, seizing the opportunity of a little leisure to turn over the green covers of an old book, viewing the ways and manners of the ancients and resolving henceforth to mend his own ways. The religion of Heaven gives only sufficient for the day. A man may have money, aud no children to bestow it upon; his family may be large and his means small; handsome men are often fools, and ugly men clever; men that are rather taking, are frequently lacivious, and men poor in speech are often strong in will."

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ORIENTAL EXCLUSION IN NEW ZEALAND

By KWEI CHIN

(CONSUL FOR THE REPUBLIC OF CHINA IN NEW ZEALAND)

RECENTLY I learned that there is a very old and decrepit Chinese who resides at Puyseger Point which is situated on Preservation inlet at the extreme south-west of New Zealand. Owing to the somewhat isolated position of the place, communication with it is by no means easy, yet we have at least the satisfaction of knowing that it is as free from the noise of the busy world as Robinson Crusoe's Island, which was near the mouth of the Orinoco River instead of Juan Fernandez, an Island in the Pacific on which Alexander Salkirk resided.

I regret exceedingly that I have been in this country only a few months, and that I am therefore unable to give a fuller account of this "Valley of Peach Blossoms" which would be available for, and of interest to, those who are anxious to find a retreat from the wiles of painted civilisation and the poisoned sneers of artificality. But, at least there's the Lighthouse there, and the Official Year Book assures me that it communicates by telephone with the telegraph system. In addition there is the regular mail which leaves the Bluff at intervals of 14 weeks, and which thus enables the inhabitants of the Point to receive news of the outside world and at the same time to obtain the necessaries of life.

I obtained the foregoing facts in the following manner. Some months ago, I received a letter from a gentleman who signed himself T. B. Smith. It appears that he is the keeper of the lighthouse; and he informed me that the Chinese whom I mentioned was in need of assistance. Accordingly I communicated with this kind-hearted and worthy gentleman in order to offer such assistance as lay in my power. Through him I received a letter from the old man who gave his story briefly and almost intelligibly, as follows;

He is a Cantonese from the district of Shun Tack, age at present 76 years. Fifty four years ago, when he was 22 years of age, he left his native country for Sydney. He afterwards went to Melbourne; and when he was 36 years old he came to New Zealand owing to the discovery of gold. However, he was not successful in his quest of gold and changed his occupation many times afterwards. The most interesting part of his letter is the date. It was dated under the late dynasty the 27th day of the 5th month of the 39th of year of Kwang Su! This corresponds exactly to our story of the fabulous "Valley of Peach Blossoms," the inhabitants of which were entirely ignorant of the outside world and the great changes which had taken place therein.

I remember some years ago when I was in Peru in South America with Dr. Wu Ting Fang to settle a certain labour dispute between our own countrymen and the Peruvians, we went up the Andes

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Mountains to a height of 27,000 feet. There we met both Chinese engaged in gardening, ploughing, and tending as horses and indigenous people. They doing were very well, despite the [illegible] cultivation of climate, which they had to fight, and in spite of their separation from their own land. I need hardly say pleasingly to my English friends that our people are like the Chinese. They never set to them!

That is not exactly what I meant. But the incident is the life of [illegible] and for they are much the same as those of other Eastern nations. Consequently have not taken the trouble to translate the whole of his letter. I have produced to copy one of his [illegible] letters received, in order to give you an idea of this man, and as a proof of the kind of what I have before. It may be interesting to note the date on which [illegible] replied to my letter. It is the one which is now with us.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Some letter dated 24th May, 1913 to an old Chinese in [illegible] was received [illegible], but I regret not being able to answer sooner as I [illegible] was out for business. All your [illegible] I [illegible] to [illegible] I [illegible] [illegible] [illegible]

Mountains to a height of 27,000 feet. There we met forty Chinese engaged in gardening, ploughing, and trading as honest and industrious people. They doing were very well, despite the peculiarities of climate against which they had to fight, and in spite of their separation from their own land. I used to say jestingly to my English friends that our people are like the Union Jack—the sun never sets on them!

But it is not worth while relating all the incidents in the life of this old man, for they are much the same as those of other fortune-seekers; consequently I have not taken the trouble to translate the whole of his letters. I have preferred to copy one of Mr. T. B. Smith's letters instead, in order to give you some idea of this man, and as a proof of the truth of what I have related. It may be interesting to note the date on which Mr. Smith replied to my letter, and the date on which mine was written.

Puyseger Light-house,
Preservation Inlet,
New Zealand,
August 20th, 1913.

Dear Sir,

Your letter dated 12th May, 1913 re. an aged Chinese in need of assistance was received safely, but I regret not being able to answer sooner as our mails are few and far between. At your request I handed the enclosure you sent me to Leung Sher and he has given me a reply which I enclose hoping it reaches you safely. He brought it here to my house some weeks ago and was badly in need of some necessaries of life which I supplied him with. Giving my own opinion of Leung Sher at such an age, he seems a very remarkable old man, very active and for cultivation such as gardening, I am sure would be very useful; but here where gold is hard to get it takes a young man all his time to get food, but I can't understand from him whether he would like to go out or not. He has a good house and keeps it beautifully cleam. I have occasionally gone over and had a cup of tea with him. He suffers from asthma rather badly, and is without tobacco. I can guess how he would enjoy a pipe, so I got him a lb. of June by our last steamer. As far as I know our next mail will be the end of September, but I am not certain.

Trusting you will see your way clear to help this old man."

I remain,
Yours truly,
(Signed) T. B. SMITH.

P. S. Our next mail leaves the Bluff about 7th September and then 20th December."

What an extraordinary thing is this—and in a so-called civilised world! No doubt they are keeping on friendly terms and enjoying such intercourse as each other's society affords, for that indeed is the only thing which can comfort and amuse them in their isolated position. They must indeed be a pair of Alexander Selkirks, as it were, "monarchs of all they survey." It would, indeed, have gladdened the heart of my favourite novelist, Charles Dickens, to know that they have no "Dock-yard people of upper rank," who do not know "the Dock-yard people of lower rank." What is more, they have no strike, and no socialism, which are both so prevalent in the outside world; for these have no chance of obtaining a footing there. They must not cease work, for work is necessary in order that they may live; and they must not cut themselves off from their only

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means of communication with the outside world, nor misapply the theory of exclusion, however much it may apply to that outside world where the struggles for existence is so great. And it is easy to understand that they hope that such a state of things will never come to pass; for if it did they would be ruined. Our philosopher Chung has asked, "Have you not heard of the man who has had to leave his native land? After several days' absence from his State, he was glad to meet any one he had known there; after a month he was glad to met anyone he had even seen there, and after several years he was glad to meet anyone who was in any way like his fellow coun trymen. Is not this a case of absence from one's kind increasing the desire to be with them? So, too, a man who had fled into a wilderness where bishop-wort choked the path of the weasel and stoat, now advancing, now stopping—how he would rejoice if the footfall of a fellow-creature broke upon his ear. And how much more were he to hear the sound of a brother's or of a relative's voice at his side." Is not this the explanation of the moral side of the nature of the man who had endeavoured by every means to seek assistance for a "long lost or outcast brother"? Life is but a dream, yet we should dream a true life. What a plain, simple life he and his companion lead! They have no anxiety; they have no prejudices; they have even no racial feeling!

Compared with the present troublous state of affairs, this story of life as it is at Puyseger Point is a mere episode. The country in which I am at present living is the Dominion of New Zealand. It consists of a group of islands in the South Pacific Ocean, about 1000 miles south-east of Australia. The most important two are called the North Island and the South Island respectively. The North Island is 600 miles long, and has an area of 44,478 square miles. The South Island is a little longer and has as area of 58,525 miles. The two together are a little smaller than Great Britain and Irleand. The population at the census of 1911 was 1,008,468; of whom 476,558 were females. These figures include the Chinese (2,630) but do not iuclude the Maoris (natives of the land) who number 49,844. Even combined with Australia the population does not exceed 6,000,-000. Yet the population of the city of London alone according to the last censue was as great as 7,000,000! The revenue and expenditure of the country for the years 1910, 1911 and 1912 were as follows:—

	1910.	1911.	1912.
Revenue	£8,238,261	£10,297,023	£11,061,161
Expenditure	8,990,922	9,343,100	10,340 368

The value of Exports and Imports for the same years are as follows:—

	1910.	1911.	1912.
Exposts	£22,180.209	£19,035,722	£21,770,581
Import	17,051,583	19,555,208	20,976,574

No doubt the country grows more prosperous every year. But we must remember that it is some considerable distance from what we may term the outside world. For example it is about a seven weeks' journey from England, and a five weeks' journey from the Capital of the United States of America. Even the great Panama Canal when it is opened will have little actual effect in shortening the journey. Moreover, New Zealand has declared most strongly for protection and the policy of exclusion, both of which policies well informed and deep thinking people advocate for continental countries only, such as America and Canada,—even China. But some of

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these have already begun to doubt the wisdom of a policy which has brought about great extremes in the social world, and caused great social upheavels—a policy wich flatly contradicts their so-called democratic ideals. At least we may be sure that it would in no way be suitable or profitable for island-countries such as Britain which depend on foreign food and imported materials generally to apply the policy of protection.

The reason for the policy of the New Zealanders may be that they have peculiar economic conditions which even their politicians find no means of remedying, and that they therefore adopt this plan as the best available. The foreigner finds it exceedingly difficult to understand the New Zealand view-point, especially when he considers her peculiar geographical position which renders it imperative that she should not blindly follow the example of other lands whose positions are so vastly different. Just try to realise the fact that a journey from England to America can be made in five days or so; while that from England to Australia or New Zealand takes several weeks, thus entailing a greater expenditure of time, labour, and money. If you cannot realise this then undertake the journey yourselves! Unfortunately, however, the people of this country do not travel much. They are very proud of their own country, and its great exports and imports; and prefer to receive new inventions and ideas safely at home.

Does not the proverb say, "What is one man's food is another man's poison"? Is it not hard, then, to understand why certain countries, ignoring their own social conditions, do not attempt to form ideas and institutions for themselves, but are content to follow bindly those of other lands; and the result is they are maimed by compression, like a Chinese lady's foot.

The wage system which is in vogue here, is adjusted by law in order to enable the people to bear their burdens the better. But unfortunately in almost all political and philosophical theories, as in persons, success discloses faults and infirmities which failure might have concealed from observation. The result has been that the wages are high—probably the highest in the world; but the cost of living has risen correspondingly.

I hope I shall be pardoned if I remind you of our philosopher Chung's metaphorical story of "Three in the Morning." A certain keeper of monkeys said that with ragard to their morning rations each monkey was to have three chestnuts in the morning and four at night. But the monkeys were very angry on hearing this. So the keeper said that they night have four in the morning and three at night! With this arrangement they were all well pleased. The actual number of chastnuts remained the same, but there was an adaptation to the likes and dislikes of those concerned. Such is the principle of putting oneself into subjective relations with externals.

My attention having lately been drawn to an account of a discussion held early in the year at Victoria College, I am venturing to give you my idea of the so-called politician who forms or attempts to form the political theories of this country. The subject for discussion was New Zealand's naval policy—a subject which is nowadays very fashionable in pre-election campaigns or for political honours. Of course I would not venture to take exception to the views expressed by the eminent speaker at that meeting,

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but I cannot help laughing at the ideas which he so eloquently expressed. He evidently fears and expects that some day Japan will attack this cnuntry in order to possess it. There is no ground for such a fear. In the first place there are not half-a-dozen Japanese people here; and in the second place, New Zealand is a very great distance from Japan.

In the course of the discussion, the same prominent speaker stated the following:—

"Japan is now the supreme naval power of the Pacific. One must bear in mind her ambitions. She is a strong insular nation, flushed with recent success, proud of her past and recent achievements, determined to show the world that she is not inferior either in military prowess or intellect to the leading countries of the world. She feels she has a destiny—the hegemony of the Pacific. She has many advantages. She lies strategically in the centre of the Pacific. She has suffered much from the contumely of western nations. Recently in Japan voice was given to that sentiment in a high place when it was said, "We cannot survey with complaisance the attitude of America towards our people. We regard the alien exclusion law as a stigma upon our people, as an intimation that we are an inferior people. Japan will show that she is not an inferior people in patriotism or valour." The speaker them quoted figures to show Japan's dense population and the necessity of expansion. The feeling against the Japanese in America was not merely one of colour. The American people believed, as we did, that "East is East, and West is West," and that you could not have under the same Government a large infusions of Eastern blood. To-day there were 133,000 Japanese in the United States. In six years 90,000 had found their way into California. To-day in the Hawaiian Islands there were more men who had been trained in the Japanese army than the whole of the field force of the United States, and if war were declared to-morrow Hawaii would become almost at once a Japanese dependency. She could also take the Philippines, Pago Pago harbour, and Alaska. These were important bases in the Pacific. If Japan established herself in the great harbour of Pago Pago, New Zealand would be completely at her mercy. We were bound up in this matter nationally, and in the fullest and deepest sense with the interests of the Western side of the great continent of America. The true Japanese owed no fealty save to his own Mikado. The law of Japan was that no man could, by changing his sky, lose his allegiance to his country, and when war broke out every Japanese, no matter what flag he might then be under, became a subject for fighting purposes for the country of his birth.

Japan did not come down in any spirit of aggrandisement, seeking by conquest to rob us of our lands. She said, "We open our ports to you, we treat your people with respect and equality. We ask, under international obligations, that you treat us in the same away. We are entitled, as one of the foremost nations of the world, to be treated with the same respect as we treat you when you enter Japan. And we shall insist that you treat us so." How are we to meet that?"

How wonderful and extraoradinary it is that these opinions are in reality an integral part of current New Zealand political thought! Fortunately there was one speaker that evening whose remarks brought comfort to me in my hopeless despair; for he took into consideration the peculiar and exceptional geographic and economic conditions of New Zealand and would not agree that the policy advocated by the first speaker was a good one. He refused to believe such a "bogey" as that which the eminent gentleman had warned the audience against. In a humorous speech "he condemned the immense cost of armaments in preparation for war. We were in these Dominions a loyal people. We were all Britons, and loved our British flag. But the question arose; Were all these armies and navies necessary? He would be just as willing as the last speaker to keep the Iapanese out, but he did not see what the Japanese wanted to come to New Zealand for. If they wanted to come here to help us to

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pay our taxes to our National Debt he could understand it. There were commodore perry's when the people of that country could occupy before they looked as we afraid as New Zealand or Australia."

The first part of this speech is very similar to the old cry of the socialists of Great Britain and Germany. They too, condemn expenditure of money on armaments, and favour a reduced naval policy. This idea may be right or wrong — what does not matter at present. But the last part of the above paragraph is absolutely accurate and sound, and no more joking. I do not like the Japanese either, at least, I do not like them since the spectacular intrusion of that my own loved country might be at their mercy. Still, I cannot help feeling inclined to agree with him in his political theories as he helps to put this particular question in the true light.

Suppose that we have had cause to fear the Chinese. Suppose that China had a naval strength as great as that of Japan. Then we might then be cause to fear the Chinese, as they have a certain number of people here — undeniable though they may be termed. It is obvious with the Japanese. And surely it is rather strange that to compare up such brutal pictures as the New Zealander has ever present with him the terror of such an invasion, he is imposed upon and persuaded to feel so that such things will happen; and in order to meet this emergency, his business, which owing to economic conditions was already extremely low, is still further lowered. At the same time, a great injustice may be done to the Defence-country's friend and ally — our brother-country Japan through the alliance is jeopardized.

I may, perhaps, be permitted to quote the story of our philosopher Chang, even if only to soothe my own worn and feeling with regard to this peculiar state of affairs. "That Tan was going minister in the Kingdom of Chang. Tan went thither to visit him. Some one remarked, "Chang's Tan has come. He went to minister in your place." Thereupon the Tan was afraid, and searched all over the house (with warrants for three days and three nights) to find him. Then Chang's car went to see That Tan, and said, "In the South there is a bird. It is a kind of phoenix. Do you know it? It started from the south sea to fly to the north sea. Except on the wu-tung (梧) tree; (Firmiana Simplex) it would not alight. It would eat nothing but the fruit of the bamboo, drink nothing but the purest spring water. An owl which had got the rotten carcass of a rat looked up as the phoenix flew by and scared at it. (To warn it off.) Are you not scaring me at me over your kingdom of Chang?"

Perhaps this is rather an unfair way of stating the case, but as our proverb says, "The arrow is full at the bow." So I so I thought it best to set it down more although it is nothing my wish was intention to offend any one. But to ask those questions? Who is in the position of the owl? Who are in the position of the wu-tung tree or the bamboo, or of the purest spring water? Surely that is not land to understand!

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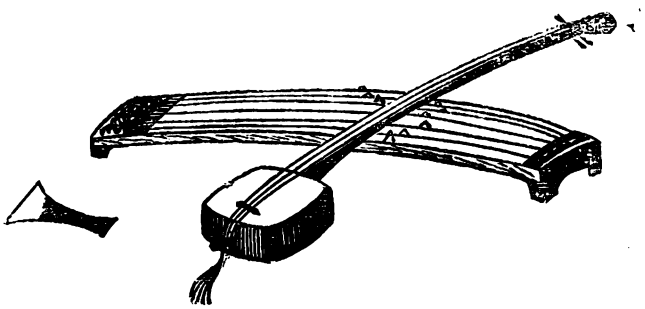
pay our taxes or our National Debt he could understand it. There were countries nearer Japan which the people of that country could occupy before they looked as far afield as New Zealand or Australia."

The first part of this speech is very similar to the old cry of the socialists of Great Britain and Germany. They too, condemn expenditure of money on armaments, and favour a reduced naval policy. This idea may be right or wrong —that does not matter at present. But the last portion of the above speech is absolutely accurate and sound, and no mere joking. I do not like the Japanese either; at least, I do not like them since the speaker pointed out that my own loved country might be at their mercy. Still, I cannot help feeling inclined to agree with him in his political theories; as he helps to put this particular question in the true light.

Suppose that we here had cause to fear the Chinese. Suppose that China had a naval strength as great as that of Japan. There might then be cause to fear the Chinese, as they have a certain number of people here—undesirable though they may be termed. It is otherwise with the Japanese. And surely it is rather dangerous to conjure up such lurid pictures so that the New Zealander has ever present with him the terror of such an invasion. He is imposed upon and persuaded to believe that such things will happen; and in order to meet this contingency, his burdens, which owing to economic conditions are already exceedingly heavy, are still further increased. At the same time, a great injustice may be done to the Mother-country's friend and ally—even though the alliance is temporary.

I may, perhaps, be permitted to quote the story of our philosopher Chung, even if only to soothe my own wounded feelings with regard to this peculiar state of affairs. "Hui Tzu was prime minister in the Liang State Chuang Tzu went thither to visit him. Some one remarked, "Chuang Tzu has come. He wants to be minister in your place." Thereupon Hui Tzu was afraid, and searched all over the State (with warrants) for three days and three nights to find him. Then Chuang Tzu went to see Hui Tuz, and said, "In the South there is a bird. It is a kind of phoenix. Do you know it? It started from the south sea to fly to the north sea. Except on the wu-tung (桐梧) tree; (Eleococca verrucosa) it would not alight. It would eat nothing but the fruit of the bamboo, drink nothing but the purest spring water. An owl which had got the rotten carcass of a rat, looked up as the phoenix flew by, and screeched. (To warn it off.) Are you not screeching at me over your kingdom of Liang?"

Perhaps this is rather an unfair manner of stating the case, but as our proverb says, "the arrow is full at the bow," and so I thought it best to set it down now, although it is neither my wish nor intention to offend any one. But let me ask these questions? Who is in the position of the owl? Who are in the position of the wu-t'ung tree or the seeds of the bamboo, or of the purest spring water? Surely that is not hard to understand!



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THE AEROPLANE

By SANYUTEI ENYU

"YOU seem sad today. Are you ill?" said the shopkeeper to Muda (Vanity) Osuke as she entered.

"O, thanks, I am quite well," replied Muda, "but I am meditating on a means of making money: it is very scarce those days."

"Aye, surely," acquiesced the merchant. "And what are your plans?"

"Well, it seems to me some means of enlightening the world would be a timely and appreciated invention: something better than all candles, oil lamps and electric bulbs combined."

"Ah, that *would* be an invention," agreed the shopkeeper. "By Jove, how are you going to manage it?" he continued.

"O, that's easy. It's only a matter of patience: just wait till daybreak!"

"Go on with you," expostulated the shopman; "don't you try to fool me in that way."

"No nonsense at all about it," insisted the girl. "And I am contemplating another invention too. It now takes more than thirty minutes to reach Yokohama from Tokyo even at the quickest. I have in mind an invention that will get one there in five minutes."

"Five minutes!" exclaimed the merchant. "You are joking again."

"No joke about it! It's quite true!"

"It must be an aeroplane, or a cannon, I suppose."

"Now you have just hit it: a cannon, nothing less."

"A cannon?"

"Yes, a cannon so big that it can accommodate 300 passengers. And I am thinking of having three classes, too: first, second and third, with tickets at five, ten and fifteen *sen* each. Don't you suppose people could be shot to Yokohama?"

"Well, yes, I suppose it could be done; but I don't suppose they would all get there, or be people even if they *did*."

"The question is to *get* them there," said the girl. That is the chief question in all transportation now-a-days: not the condition you are in when you arrive, but to *arrive*: *that* is the triumph!"

"Yes, of course; this is an age when the main thing is to get there," agreed the merchant.

"Quite so," said Muda. "I have been thinking, too, of how to get an aeroplane for myself. I cannot afford the up-to-date machine, but I can make one myself that will effect the *same resulst* equally well. I can tie a big sheet to my coat tails and let it baloon out till it hurls me into the air and when I arrive

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I guess I shall be as whole as most of aeroplane passengers. If my machine the fails to rise I can start from the upper veranda or even the roof tree, and success as generally understood, is certain."

"O, you silly little girl," chided the merchant. "What puts such funny ideas into your head?"

"There's nothing silly about it," affirmed Muda, indignantly. "Some time ago I tried it; and though I survived I succeeded. Next time, I was more ambitious still; and so I went up Atago hill with two paper *shoji* frames: more like a real aeroplane, you know; and when the gale took me, I should have arrived all right, but that an impertinent tree branch caught me and held me up; what for, I know not. However, as I was assured of success, I did not try again." And Muda hung down her head and sighed, as if discouraged.

"What a funny little girl," said the shopman. "Well, I have an idea of my own that might be useful to an original genius like you. I have been too busy to give much attention to it. I first got it from a suggestion in a newspaper. Perhaps you have read it in the paper yourself?"

"O, no;" said Muda. "Poverty has no leisure for reading papers. I must *work*, or invent means of inventions to escape work."

"There is something in that, no doubt," said the shopman. "But my idea is to offer prizes for air-flying, and have a big contest at Hibiya park, the first winner to get 1,000 *yen*, the second 500 and so on. And you can enter, as you are an experienced aeronaut, you see. But you must never say that you got no further than the nearest tree when you tried from Atago," advised the shopkeeper.

"Well," said Muda, slowly," as the proverb says, what is good always do quickly, so I may take up the idea," and she arose to leave the shop.

"Wait a moment," said the merchant. "Don't be in a hurry. Remember the contest will not be today, but tomorrow."

Muda went home, That night she pondered over what the merchant had said. She thought over her experiences with the sheet tied to her coat tails and the *shoji* floating away and catching in the tree branches. Next morning she was ready for the aeroplone contest at the park. Bright and early she arrived, and had her name entered as a contestant.

"O, Muda Osuke," said the manager of the fête. "I have heard of you. You have studied aviation in France, haven't you? We are extremely happy to have the good fortune of such a name on the day's list of events. I hope you understand the conditions of the contest. If you win you get 1,000 *yen*; but if you fall or break your plane you are fined that amount. Do you accept the conditions?"

Muda put on a wise look and hesitated. She went over to a plane, got on and floated away to try it. She soared over the Ginza, but the most impressive sight she behold was a long row of street cars, all waiting full of passengers for the electric current to return and bring them to their long waited-for destination. Then she took a turn over her mother's house, having chanced to spy it as she passed; and singing out, "Hello, mother!" she circled around and began to return to the park; but she caught sight of a fifty-sen piece on the street and was about to descend for it when a rickisha man, alas, came along and picked it up. Rising again and soaring over the city she saw a train speeding along and resolved to have a race with it. As she sped away at high pressure the machine suddenly came across a looming hill and was about to be wrecked, when her mother, lying in bed beside her, shook her and awoke her from the horrors of nightmare.

"What's the matter with you?" asked the mother, dozing and bewildered.

"An aeroplane company has just been organized," moaned Muda, in an unconcerned manner.

"Castles in the air, truly," thought the mother, as both sank to rest.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

H.I.M. The Late Empress Dowager

In the demise of H.I.M. the late Empress Dowager has passed away the brighest star in the crown of the late Meiji Tenno; but her memory, like that of her Imperial spouse, will live in the heart of the nation forever. Born the 28th day of May, 1850, the third daughter of Lord Tadaka Ichijo, head of a princely family, the young Princess Haruko was brought as a bride to the late Emperor at the age of 19; and for over forty years her Majesty was the Emperor's main support through joy and sorrow, sunshine and shadow, as well as an inspiration to the whole nation through adversity and prosperity alike. The late Emperor was proud to associate her with most of the great things done for the progress of Japan during the Meiji period. Gifted with great wisdom and benevolence the Empress Dowager proved a real mother to the nation at large, following keenly the development of the people, and deeply sympathising with them in all their worthy ambitions. In her death the poor and afflicted lose a compassionate friend. Her generous bountry and constant charity shine in the hearts and lives of many thousands of Japan's poor whom the late Empress found happiness in helping. Hundreds of homeless ones in the national charity hospitals have been warmed and clothed by her command and support. Tears of gratitude, which inevitably followed her Majesty's visits to the hospitals, will now be turned into lamentation and weeping over the nation's bereavement. Not less will the Empress Dowager be remembered as one of the greatest poetesses that Japan has known, which, in the light of the many brilliant women the nation has had in the past, is saying a great deal. Even in translation some of her Majesty's poems, which appeared in the JAPAN MAGAZINE, were characterized by British reviews as worthy of rank among the most exquisite poetry. Her love of poetry and literature was scarcely surpassed by her love of the arts and all that went to the expression of beauty and culture. Her Majesty was a liberal patron of all that stood for individual progress and national advancement. News of her Majesty's illness was attended by an outburst of grief almost equal to that which Japan experienced during the illness and departure of the late Emperor. The temples were thronged with reverent visitors offering intercessions for the recovery of the Empress Dowager; and when at last hope had to be abandoned, the whole nation stood in silent grief; the nation's Mother had passed on to join her illustrious husband, whom now she sleeps beside in the beautiful mausoleum at Momoyama.

Taisho Exhibition

During the last four months Tokyo has witnessed vast crowds of people from all over the empire coming up to see the great exhibition going on at Uyeno and to do the sights of the capital. Such a trip must indeed prove an education to many a citizen hailing from the remoter bounds of the country. For the first time he finds himself in the national capital, standing before the approach to the Imperial palace, and with bared head and reverent mien bowing in the direction of august Majesty. He pauses now and then amid the roar of city traffic, to listen to the thunder of trams rushing back and forth, the whirl of automobiles threading their way through the crowds, the mutter of aeroplanes soaring overhead, and he begins to realize the meaning of the new Japan. It takes some days to take in the city, and some days more to see all that the exhibition has to

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show, and then the visitor realizes the nation's progress in commerce, industry and general development. The Taisho Exhibition has no doubt been a tremendous factor in the nation's education during the past year, bringing, as it did, millions together and impressing on them new ideas of their country, of one another and of world.

American Influence in China The gradual extension of American influence in important concessions by the Republic to the Standard Oil Company of New York, has been attracting no small attention in Japan, where the general trend of opinion is toward a conviction that the encroachment of western nations on China is ultimately bound to prove detrimental to both China and Japan. What with railway and oil concessions and loans China is already hopelessly in the clutches of the octopus of western finance, a greater yellow peril to the East than the oriental immigrant is to the West. Japan is steadily striving to avert the bondage of China to western powers and maintain the peace and prosperity of the Far East; but how is she to deal with a situation that places her up against the money bags of western nations?

Graft For some months the Japanese public has been treated to sensation after sensation in connection with alleged "graft" in the Navy. Officers of high standing have been charged with accepting commissions from foreign shipbuilding firms in reward for naval contracts, and several of these officers have been remanded for Court-martial. So incensed did the nation become over these charges that the House of Peers determined to hold the cabinet responsible, and so blocked its way that the Ministry was obliged to resign. Now, the most remarkable aspect of the whole affair is that all the noise was made and the cabinet forced to resign before any of the charges against the naval officers was proven. What the western mind will find it difficult to comprehend is how a nation could become so convulsed over unproved charges as to drive a government from office. This habit of assuming persons guilty before charges are proven, is both dangerous and unfair, to say the least. For all the public knows to the contrary the naval officers may be perfectly inncocent and the cabinet in no way responsible, yet all alike are subjected to public obliquy without a hearing. It may be that the people of Japan hold the navy in such high esteem that very mention of corruption in relation thereto is sufficient to set the nation's teeth on edge. But the main fault lies with the courts, which take such an inordinate length of time to prepare the case that during the long preliminary procedure the public mind is so poisoned by gossip and newspaper prejudice that all accused persons are assumed guilty without waiting for the verdict of the courts. This is legally not very different from what is understood as lynch law.

Japan and America A large proportion of the citizens of America feel rather badly that their country has not so far been able to settle the matter of Japanese rights in the United States. But the fact has to be faced that in some ways America is not quite free to do just as she pleases. She has to consider Europe. The people of Japan are apt to overlook what it means to have over a million immigrants annually from one section of the earth enter the United States and in a short time take their places as American citizens. This rate of increase soon renders influence among the lower classes decidedly European: and European influence means opposition to Oriental immigration. It is especially so since most of the immigrant contingent from Europe belongs to the labour class, which is in deadly fear of competition from the Far East. To this extent at least it is an economic question. Undoubtedly there is a good peal of race prejudice as well, which tends to sharpen animosity and postpone solution of the immigration problem.

Hope lies in the fact that these hordes from Europe are becoming faster and faster absorbed by American civilization, and, with the rapid progress of modern education in that country, will be less and less opposed to oriental immigrants. There is a strong feeling, for example, that if there were as many Japanese in

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California as there are Italians and Germans, there would be a fight between these races at once. In case of a racial spuabble the American government would be responsible: but many Americans are not only not willing to be responsible, but they are determined to minimize the danger by decreasing oriental immigration. Most of the more intelligent Americans hold, however, that this danger is exaggerated, and that if all are placed on the same basis of justice there will eventually be peace. This is obviously the only right way to face the question. Injustice cannot be suffered to go on indefinitely just because European immigrants are prejudiced against Japanese settlers. They must be taught that all who wish to live in America are to have a free field and no favour. This prejudice against orientals is exactly the same spirit as the trusts are inspired by in choking off competition so as to have everything their own way. The American government is now engaged in regulating these trusts, and the sooner the immigrantion trust is regulated the better. It is, of course, difficult to enforce a law that *all* the people, or the great majority of them, do not approve, but we believe that the majority of the American people *do* approve the placing of Japanese citizens on the same level of justice and rights with citizens of European states. As North and South America draw closer commercially, politically, and socially, the possibilities will be brighter. Better relations with Mexico, will also make the outlook more hopeful. In the meantime every friend of justice and humanity must labour to promote the conclusion of a treaty ensuring Japanese subjects the protection they should have; and the people of Japan must encourage wise counsel and discourage irresponsible uttterances in the press and unduc agitation of the populace. With earnest and persistent effort on both sides justice is bound to come, but it will not be hastened by either noise or accusation.

Japanese Ideals Almost every time one passes the main gate leading to the Imperial palace in Tokyo there are to be seen numbers of people approaching the entrance with bared heads, bowing profoundly in the direction of the palace, and then reverently withdrawing. It is, indeed, not unlike the scene one witnesses in a European cathedral where devout worshippers enter to approach the altar, indulge in acts of devotion and then pass out with reverent and well regulated mien. The careless foreigner, who knows nothing of Japanese civilization, and perhaps thinks it hardly worth consideration, witnessing this scene of patriotic reverence at *Nijubashi*, as the bridge leading to the Imperial palace is called, may doubtless be tempted to dismiss it as a proof of Japanese superstition or fanaticism. But the more one thinks of it in the light of human history and in reference to human institutions, the more one is forced to the conclusion that the Japanese ideal is nearest the truth after all. The Japanere honour and venerate their Emperor as the representative of Heaven on earth. His Majesty is referred to as *Tenno Heika*, the son of Heaven. Now this idea of the Ruler being the visible representative of Heaven on earth is not confined to Japan. Many of the great nations of the world have maintained it, including the Romans among the ancients, and certain European nations among the moderns. The idea of *lese majestie* is without significance unless the Japanese ideal be accepted. It is also nearer the Christian idea, which avers that the "Powers that be are ordained of God." This conviction of a *Theocracy* in which there is no distinction between sacred and secular, church and state, is, in fact, the ideal toward which all the higher civilizations are now striving. To all who believe in a Power greater than the human, there must be some means for that Power to exercise moral rule among men. And is not Government one of the ways, if not the chief means, by which Heaven is to exercise influence among men? Certainly there are large numbers of citizens in all countries that hold to this view. This is the ideal of Japanese civilization, and has been the ideal for ages. His Majesty the Emperor is the respresentive of Heaven. The rule of the sovereign is the rule of Heaven. It is the sincerest and most natural thing in the world for a true

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citizen to venerate such a ruler, and to express that veneration every time he passes the gate leading to the Imperial presence. If Europeans make obeisance before a symbol of Heaven, and even before the Throne whenever they pass by why should not Japanese do likewise; and is not the *living* symbol more divine than the material substances which receive veneration in Christian countries as sacraments of Heaven? Thus at the bottom of all Japanese ideas of patriotism and religion will be found this rational basis of faith, bringing Heaven down to earth, the millenium for which Western civilization too is hoping. And so all through Japanese civilization one finds great and vital principles that will appeal more and more to Western minds, the more Japan becomes really known to the occident.

Motor-Car Insurace The Tokyo Marine Insurance Company has opened a new line of enterprise which promises extensive development. The Government has recently granted the Company permission to carry on a system of motor-car insurance, which is a new thing in Japan, and appears to command the confidence of motorists. Its motor-car insurance business is of two classes, known as ordinary and special. The former policy guarantees against loss or damage in the case of ordinary accidents, such as collision, ditching or any of the common mishaps that occur. It includes explosions, burning out of the motor, theft, robbery, and even damage to the other fellow's car. The special insurance policy indemnifies against accidents to persons and animals while the car is running, including the occupants of the offending as well as those of the offended car. The policy runs for a year, after which it must be renewed. The amount of premium is rated according to the horsepower of the car and the build.

The New Freedom Some time ago the President of the United States contributed to the "World's Work" a series of illuminating articles on what he termed the New Freedom, of which he held his country to be in need. But in truth the New Freedom is not a need peculiar to America; it is just as much a need of Japan.

Japan as much as any other land needs a new freedom of opportunity, especially in the struggle for health, education, wealth and the pursuit of happiness. If America, which gives its people greater freedom and better opportunity of individual advancement than any other nation on earth, confessedly stands in need of newer freedom, how much more does Japan!

The call for New Freedom is a world's cry. In every country the individual is demanding better chances. It is because he believes that America offers better opportunities than other countries, that he is flocking in millions annually to her shores. We live in an age when the humblest citizen my cherish the highest ambition, and hope to see its consummation. Freedom must be such that the coal miner may rise to be a cabinet minister, the breakman become a railroad president, and the farmer's boy a banker or a philosopher.

Nor is Japan wholly without the basis of such freedom. It is implied in her splendid national constitution, a noble gift of the Emperor Meiji. No sovereign ever had more at heart the good of the common people than the late lamented Meiji Tenno. It was under his illustrious rule that Nogi, the son of a poor father, arose to be the greatest soldier of the century and the first model of loyalty and citizenship. It was under the same benign rule, too, the Taro Katsura, the son of a poor *samurai* of Choshu, became the foremost statesman of his day, raising his country to an equality with the other great nations of the world, and himself becoming a prince of a Realm. Example after example of the same kind might be given from among those who have passed away; and many more might be named were it not invidious to cite the living. In law and medicine, in science and scholarship, in statesmanship and finance, Japan has many an illustrious instance of men who have raised themselves from the humblest to the highest position, standing on the topmost pinnacle of fame and self-achievement. But their success was due to what was within them

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rather than to what was without, to their own inherent and all-pervasive genius rather than to the environment and freedom from which they rose. What we mean is, that the numbers that have arisen and triumphed, are as nothing compared with the numbers that were precluded by want of freedom for greater opportunity. This is, of course, true to a great extent in all lands; but it is especially the case in Japan.

The New Freedom, therefore, for which the nation more particularly waits, is freedom for Education, including more ample school accommodation and more efficient and up-to-date instruction. Not only so, but freedom during education to be *educated:* that is, to develop along the lines designed by nature for the individual, and not be forced into a mold cast hard and fast by the board of education. The individual must be given freedom to bring out of himself the best that is in him, rather than just what his instructors may fancy. He should be encouraged to grow and develop without coddling and intimidation, the teacher directing his mind and character along the path of intelligence and high moral ambition. Until education gives freedom to develop firm self-reliance, self-restraint and independence, it fails of its purpose.

If the people, as yet, do not universally enjoy such freedom, it is possibly because they are not yet quite conscious of its need. Individually there is here and there a keen demand for it; but it will hardly be realized before the demand becomes more universal. To such freedom, therefore, the people must cultivate a faculty of response, as here and there a few succeed in inviting it. Wholesome ideas in this respect depend largely on the nation's teachers and leaders. With regard to this freedom, the public mind appears more or less in a state of confusion. There is need of more enlightenment and independence, which also depend on education. Those who feel that all the ills of mankind can be cured by the framing of new laws and the general work of legislation, thereby confess themselves devoid of any intelligent conception of the New Freedom. It is the people rather than the government that will create the desired freedom. The government cannot make people free till they show a fitness to be free. Unappreciated opportunity is wasted. Governments are cautions of taking trouble to cast their pearls before swine. Even now there is a complaint that education is being overdone, and that too many young people are being turned out of schools, with no fitness for the work most desired of them. Their education has given them ambitions above their future opportunities and prospects. The criticism is not well taken. The higher a man's ambitions and the better his education the better workman he will be, no matter what his hands find to do. A good education was never a useless burden to any man. Most of us are in positions which, from our own point of view, are far below what we marked out for ourselves. This experience is not all peculiar to the young men of Japan. True freedom does not mean freedom to covet and obtain empty fame or notoriety; nor to be rich or powerful. True freedom means freedom to succeed. And success does not involve worldly greatness, though it may include it. True success means the capacity to go on doing one's duty to the end. The only failure a man can know is to cease doing his duty. And the man who pursues his duty to the end of life without flinching or stopping, is a success, no matter what the world may think of him. The new freedom, therefore, looks to character rather than to law for life's amendment and amelioration. The cure for all ills must begin within. Freedom worthy of the name can never mean licence to do as one pleases, but freedom to be and do the right, as duty calls. The man who feels himself free to do wrong, is not free: "He that sinneth is the servant of sin." In saying as much we may seem to some to be preaching; but it won't hurt anyone.

The New Freedom includes more than freedom to educate oneself and come to one's own, as destined by nature. There must also be a freedom from the domination of the demagogue and the yellow journal; from the irreligious, the blasphemer and the slanderer; from im-

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morality and vice in the individual and the state. There must be freedom from slavery for men and women, in all its forms. The meanest boy or girl born must have freedom to learn and labour, to develop and prosper, and to be reverent and moral. The capitalist should have freedom to invest his money as wise finance dictates, to build his railways wherever the people want them and are ready to pay for them. The manufacturer should have freedom to engage in the production of any commodity he wishes, and to set the price, without fear or favour. The New Freedom mean a free field and no favour in all lines of legitimate manufacture and competition. And the New Freedom implies, further, that woman shall have the privilege of being what she was in the brilliant period of the Heian era, as bright an ornament to literature and art as she was to the fireside and the home. Woman must have the same rights and privileges as man, in regard to intellectual development and moral character; in which man shall be free to emulate her. There must be freedom, furthermore, to abandon mere red-tapeism and meaningless convention and follow the Great Righteousness of common sense and superb moralé, designed to characterize the spirit and progress of the Taisho Era!

Japan Preparing for Panama Exhibition

No sooner had the new Japanese cabinet been formed than it set about preparing for participation in the great Exhibition to be held at San Francisco next year in celebration of the opening of the Panama Canal. As the Empire's participation in the great event will be quite extensive, an Administrative Bureau was organized with Viscount Oura as president, Admiral Baron Uriu as vice-president, Mr. Yamawaki as Commissioner General, and the management of the details was placed in charge of the Japan Exhibitions Association, which is a standing organization for arranging the nation's participation in exhibitions at home and abroad. Of this association Viscount Oura was president and the Hon. Seishin Hirayama Vice-president; but when Viscount Oura become Minister of Agriculture and Commerce in the new Okuma cabinet he resigned his position on the Japan Exhibitions Association and the Hon. Seishin Hirayama was appointed to succeed him as president. Being a permanent body like similar associations in France, Germany, Belgium, Denmark, Austria, Hungary, Italy, Holland and Switzerland the object of the association is just such work as taking part in the San Francisco Exhibition entails. The Association is a member of the Federation of Permanent International Exhibitions Committees representing the countries mentioned above. To the Japanese Exhibitions Association the Department of Agriculture and Commerce has entrusted the management of the Empire's exhibits at San Francisco, as well as those to be sent to the Dutch Colonial Exhibtion at Samaran in August this year. The fact that the president of the Association of management, the Hon. Seishin Hirayama, Member of the House of Peers, Tokyo, is president also of the Japan Magazine Company will no doubt be a matter of some interest to our readers.

Correction

In our May number the name of Dr. Y. Haga ought not to have appeared as the author of the article entitled Cherry Blossoms; and in the phrase *Kono-hana Sakura Hime* the word Sakura should be Sakuya, which changes the translation to *tree blossom* Lady.

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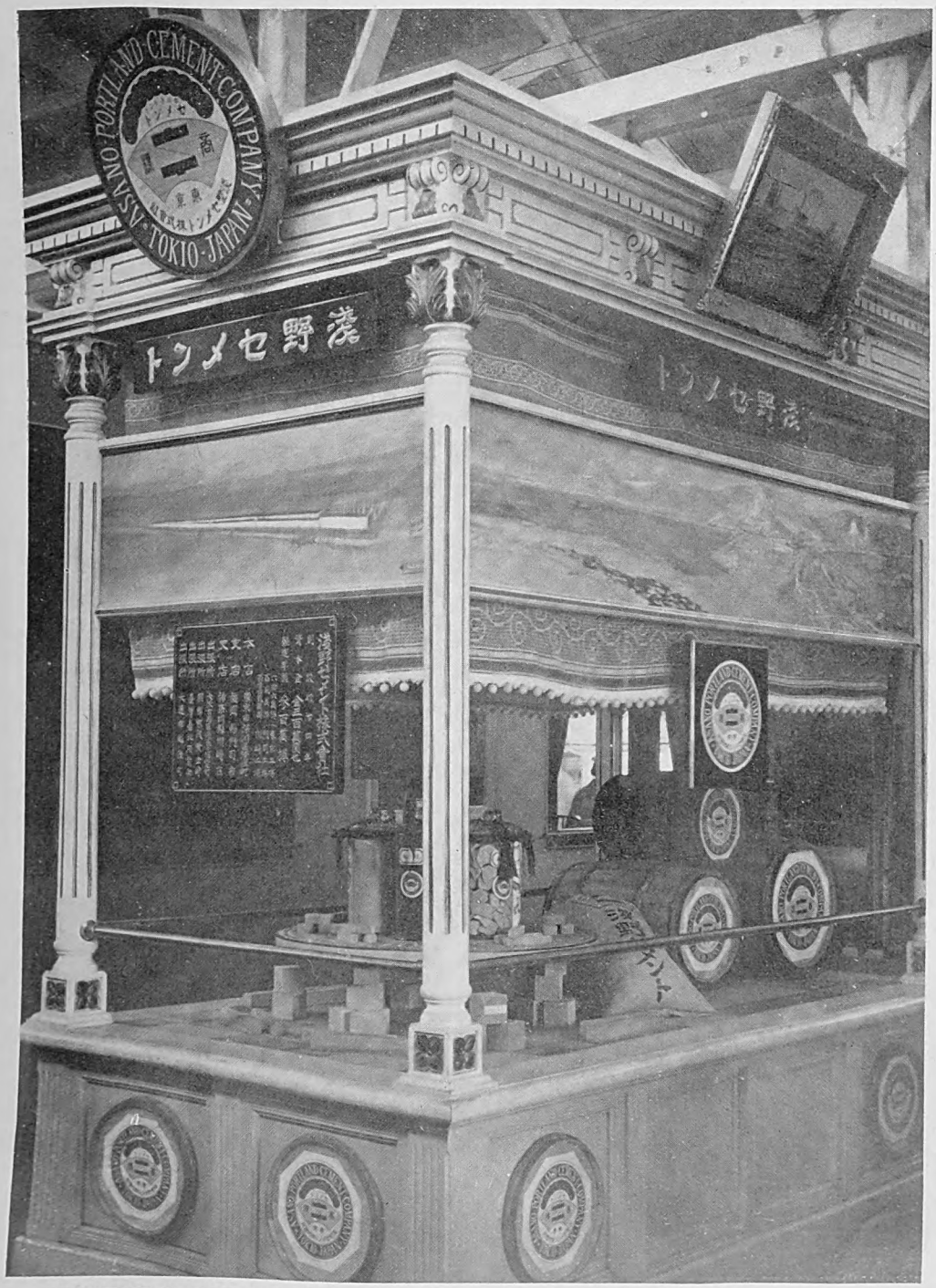

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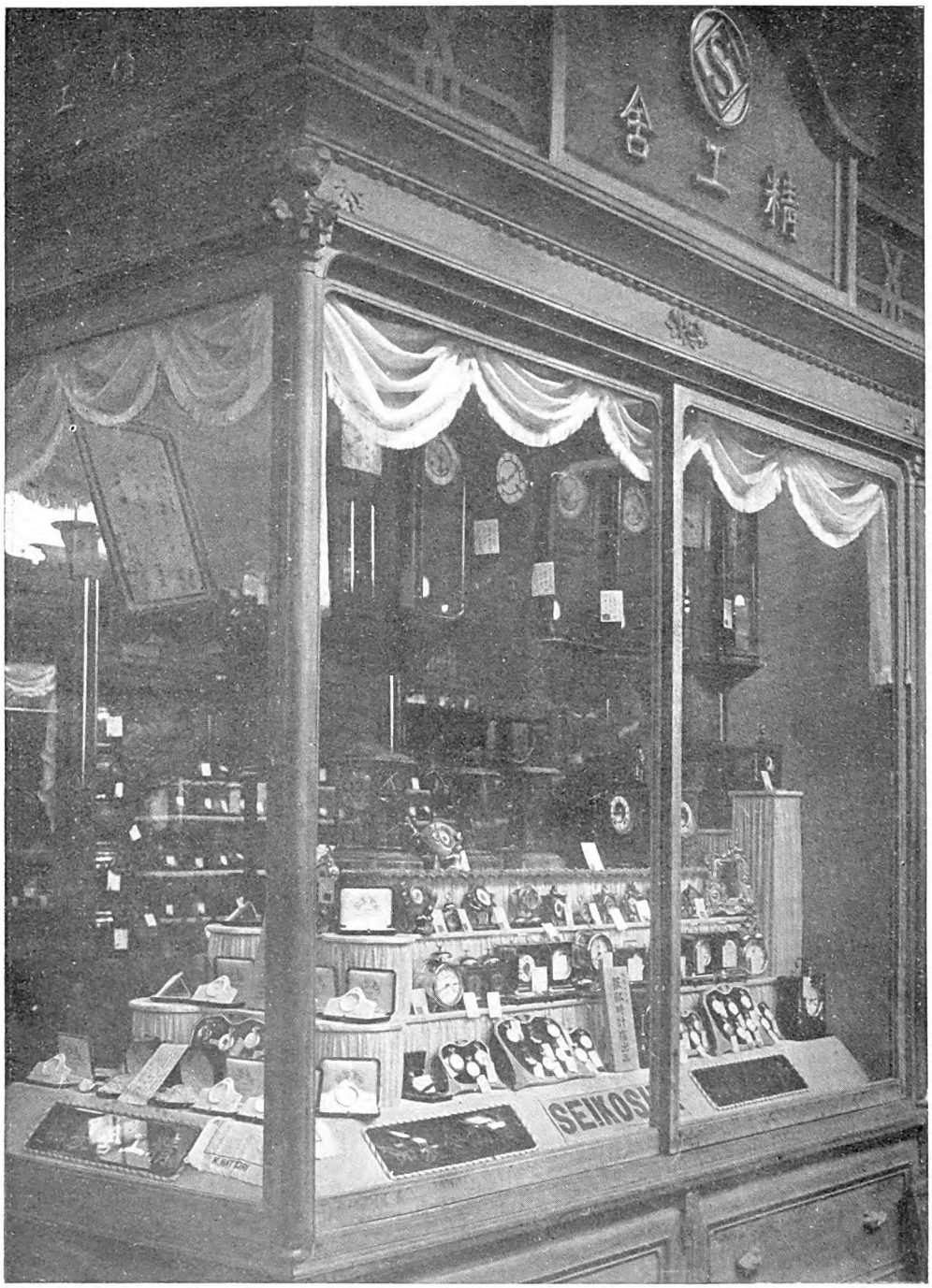

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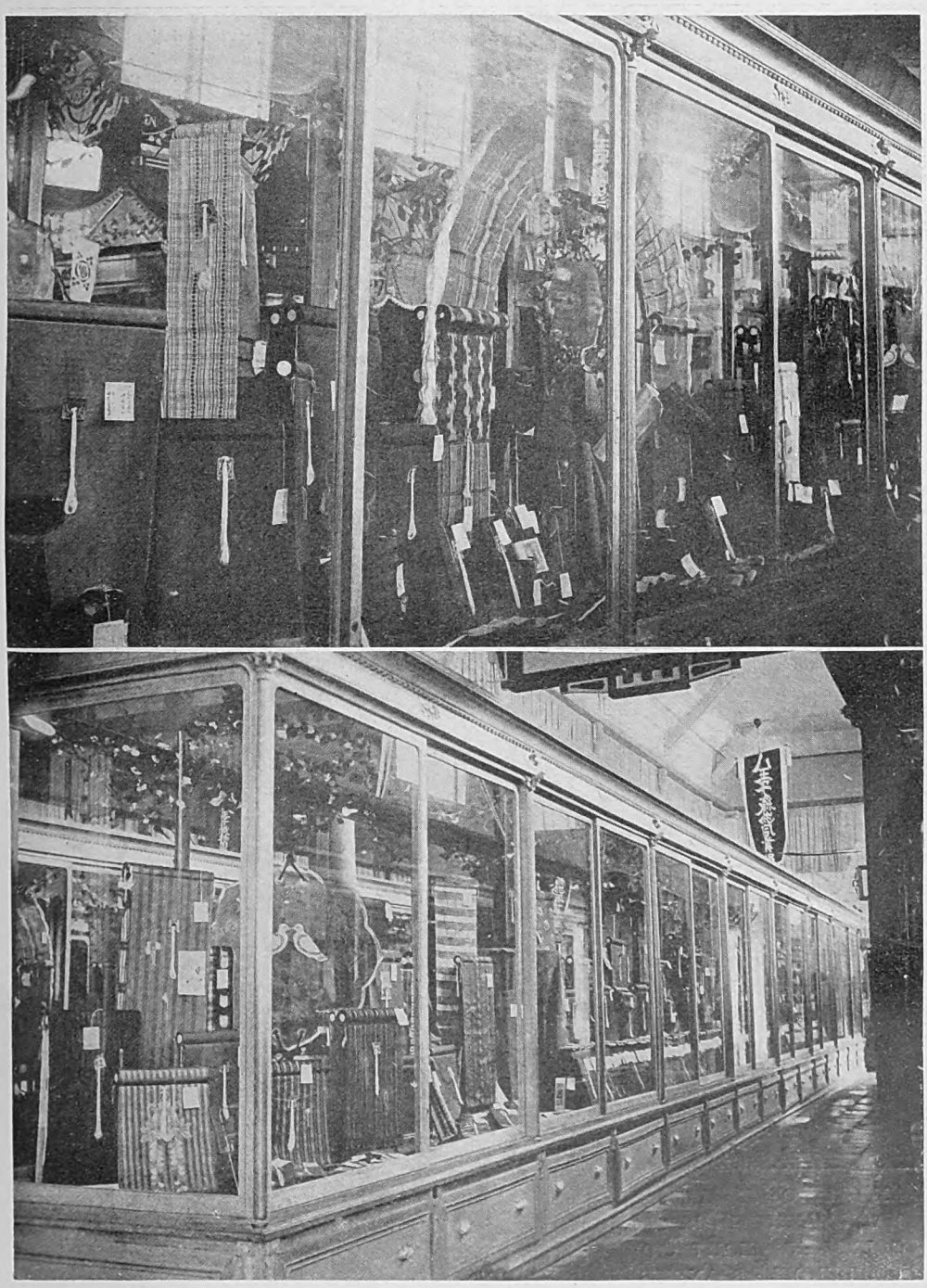

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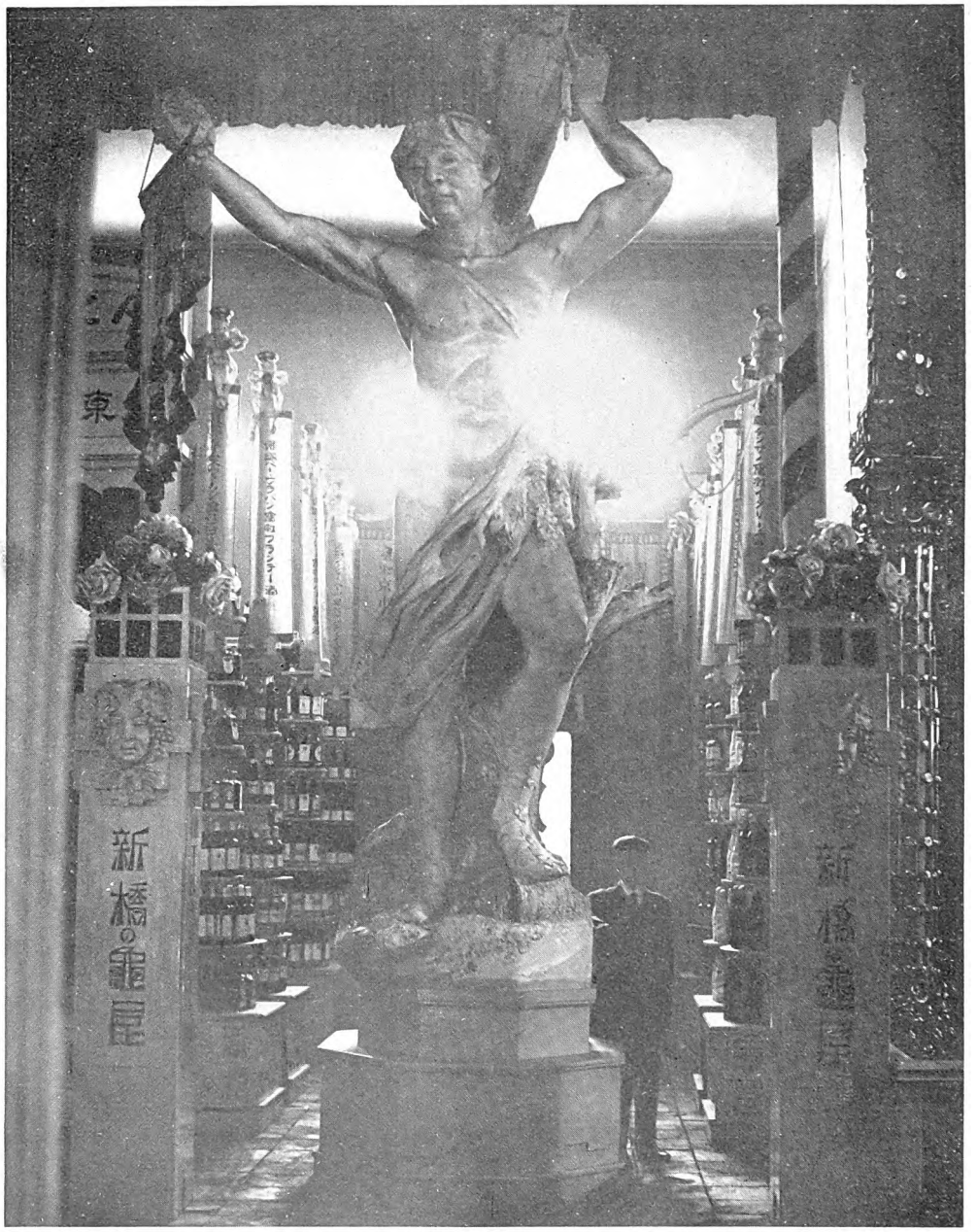

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Main Office . . . . . 12, Kitakonya-cho, Kyobashi-ku, Tokyo.
Mine and Works . . . . . Kamaishi, Rikuchu, Iwate-ken.

Telegraphic address: C. Tanaka, Tokyo or Kamaishi Mine, Rikuchu.

The Kamaishi works, some 340 miles north of Yokohama, have every facility for shipping pig-iron and all kinds of steel products on ships alongside, with good anchorage for steamers up to 3.000 tons. The works are complete with blast furnaces, steel plant, pipe-casting machinery and copper smelting plant. The mine is about 15 miles inland from the works, and produces two valuable deposits: pure magnetite ore from 12000 feet long and varying in width from 60 to 150 feet; and a deposit of copper ore in connection with the magnetite. A private railway, built at the owner's expense, runs from the mine to the wharf. The works utilize steam, gas and water up to 4.500 horse power, and employ 6.900 hands. Shops, hospitals, schools and places of amusement are provided for the accomodation of the workmen, the buildiugs of the colony covering seven acres.

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